WESTERN RECORDER.

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Narrative

Of the state of Religion within the bounds of the Presbyterian Church, and its corresponding Churches in the United States.

In furnishing a summary of our ecclesiastical history for another year, the General Assembly affectionately greet the people of the churches commited to their care, wishing them grace, mercy, and peace from God our Father, and the Lord Jesus Christ, through the eternal Spirit; and they render unfeigned thanksgivings and praises to the King of Zion, for the auspicious circumstances under which they meet.

In the brief sketch which we are enabled to give of the events of the year that has closed, many details of interest are of necessity omitted; and it is delightful to reflect that of the blessings of heaven on the church of Christ, the "half" is not only "*untold*," but in our present condition, and world, *unknown*. The influences of the Holy Spirit upon the heart are often, "as the dew of Hermon, as the dew that decended upon the mountains of Zion," silent and unperceived, though refreshing and diffusive. That power which restrains the passions and the crimes of men, which convinces them of sin, and converts them to the Saviour's love, which comforts, and sanctifies, and nurtures the believer, is but dimly seen and imperfectly apprehended in our efforts at tracing the progress of the truth. These effects we shall only adequately know in the results which the morning of the resurrection shall unfold.

But of that which *is* known, and *can* be told, there is much in the state of our churches which affords the occasion both to rejoice and mourn.

As a people we have been blessed with a singular exemption from pestilence and famine; and the voice of war has not been heard in our borders.

In the more immediate concerns of the kingdom of Christ, the people of God among us, seem to have received increasing lessons of instruction lately, on the importance of union, to any extensive and very useful efforts for the conversion of the world. They have learned that consolidation is the strength even of weakness itself; and while they righteously refuse to "say a confederacy to every one that saith a confederacy," they have, at the same time, combined their numbers and labours in adding new and National Institutions to those which they had upon the same principle, already erected.

The American Bible Society, we regard, under God, as "the glory and defence of our Land." We share in its blessings, and in our measure in its support. As will be seen from the report of its operations for the last year, its sphere of influence has been constantly enlarging.

The nature of the service in which it is employed, and the multiplied testimonies which are from day to day afforded of its vast benefit to our country and our continent bespeak a presence in it, which no created power can safely resist.

To oppose this institution is to fight against God, and yet we have seen infidels and half reformed Protestants, uniting with the Papal Hierarchy, in opposing the circulation of the word of life, as though the volume which Jehovah has adapted to the constitution of man, and sent down from above for his use, and made efficient in his redemption, and commanded to be given him, could not with safety be committed to his hands.

The United Foreign Missionary Society is extending its influence among our savage tribes in the west and from year to year as its resources enlarge, and its plan of operation improves, confirming the high hopes of the church concerning it.

We desire to see the cause of domestic and foreign missions, as being *one* cause, advancing in sacred sisterhood; and while we rejoice in the gradual developement of the influence of the above named institution, we would mention with gratitude to God the early maturity and infant greatness of the United Domestic Missionary Society. It has sprung into life with such sudden and wonderful power, with such peculiar adaptedness to its important field of enterprise, and has so successfully, upon a plan unpractised in the churches before, reared up the multitude of feeble congregations now by its generous bounty supplied with the bread of life, that it resembles the granary of Joseph to the famishing population of the land of Egypt.

The American Sunday School Union, rising up in the bosom of the Christian Church in our land, is also a blessed institution. In this simple and noiseless service, the best spirit and powers of the church are brought into the most delightful exercise. Gratuitous instruction, by the first classes of society, of the poor and ignorant—a beginning of Gospel impressions, and Bible knowledge, with the beginning of life—a breaking away of the connecting curse which binds ungodly parents and children together—its happy tendency to meliorate the condition of the slaves, and the free people of colour in our country—the direct influence which it exerts upon the salvation of souls, discover an extraordinary value in this institution, and should recommend it to every church and people in the nation.

The American Society for meliorating the condition of the Jews, is still in active operation. It ascends to the first and most powerful elements of success in the great work of converting the world—when it attempts the restoration of the *lost tribes* of Israel. They are a peculiar people in peculiar circumstances, and call for peculiar methods of doing them service. Among the methods devised for their recovery, some one must soon and mightily triumph. God speed that day!

The American Colonization Society, is deservedly exciting increasing interest, and assuming additional importance, from year to year. Their colony on the coast of Africa, has been prosperous beyond what is usual with infant establishments of that kind, & has lately been blessed with a cheering revival of religion. While this society must become a most important agent in giving the Gospel to Africa, it promises to exert a benignant influence, not only on the condition of the free people of colour in this country, but perhaps upon slavery itself; that most dreadful of national calamaties.

The Cause of Seamen excites, every day, increasing interest in the public mind. The Bethel Flag, as a "banner of love," floats in every important seaport on our Atlantic coast; and pious sailors go forth from these outlets of our country into all the world, as the specimens of our Christianity at home, and as pledges to the heathen nations of what the gospel yet will do for their redemption.

The Board of Missions, which is the organ of this body to the destitute regions of our church and country, has been doing much the last year for our frontier territory and Western Settlements. It has employed 52 Missionaries in different States. In New-York, 8; in New-Jersey, 1: in Pennsylvania, 14; on the Peninsula, 2; in Virginia, 1; in Ohio, 5; in Kentucky, 1; in Indiana, 4; in Illinois, 3; in Michigan Territory, 1; in Missouri, 4; in Mississipi and Louisiania, 1: in Alabama, 3; in West Florida, 1; in East Florida, 1; in South Carolina, 1; in North Carolina, 1.

The all *important cause of Education* appears from the Report of the Presbyteries to have received during the last year a greater amount of systematic and successful attention, than at any previous stage of our Church's history.

In addition to the institutions already established, colleges have been planted in the South and West, & are beginning to impart the blessings of a liberal Christian education, to the crowds of youth commited to their care.

And with a more special reference to the service of the Church, Female cent societies, most of the Presbyteries, and especially our Board of Education, have been engaged with efficiency, in training pious and intelligent young men for the Gospel Ministry. Greater energies, however, are still to be employed in this important work. It is yet but just begun. The whole broad frontier of our Church, from Lake Michigan to the extreme south-west of Louisiana, is yet to be supplied with Gospel Labourers. The loud and melting cry for "help," has reached us from a thousand desolate places in the land. It is time that Christians should awake at the call of their perishing fellow men, to new ardour of zeal and energy of effort, in this benevolent and urgent enterprise.

The Theological Seminary at Princeton N. J. which is the child and common property of the Presbyterian Church in the United States, continues to meet, and even to exceed in its extensive usefulness, the most sanguine expectations of its friends and patrons. By the distinguished liberality of several important sections of the Church, the foundations of its professorship begin to assume a stability, which puts the permanent existence of the institution beyond the reach of danger. The praises of its worthy and valued professors, are in all the churches. It is entitled to the unqualified approbation, patronage and prayers of all our people.

The Theological Seminaries of New York and Virginia, are expanding into important institutions, in their respective regions of country. By the liberality of the citizens of New York, the Seminary at Auburn, has received a most important addition to its funds, within a few months: and its number of students has increased to forty.

From the report of the Presbytery of Hanover, by which body this latter institution is conducted, we learn with pleasure that two regular classes have been organized, and that the efforts making at this time to endow it are successful to a considerable extent.

Such is a brief survey, of what the Church has been doing, either alone, or in union with sister churches, by its public institutions for the Redeemer's glory. We have dwelt on these objects of our peculiar regard, not only because they are the instruments of extensive good, but because they are the *palpable* results of Christian union, and of God's blessing on it.

In reference to the more *personal labours of the Ministry*, we are happy to say that in the administration of church ordinances, the preaching of the word, in pastoral visitations, and catechetical & Bible class instructions, a pleasing fidelity and effect have in general been discernible during the last year. Many of the Presbyteries have, in a greater or less degree, been visited by the Spirit of God. The Presbyteries of Buffalo, Niagara, Cayuga, Onondaga, Londonderry, Troy, Columbia, North River, Hudson, New Brunswick, Red Stone, Grand River, Portage, Abingdon, Lexington, (Va.) New York and Albany, have in some of their congregations, shared the special influence of the Holy Spirit. The Presbyteries of St. Lawrence, Geneva, Newark, and Elizabethtown, have in whole or in part felt the mighty power of God, put forth in an unusual measure: the Dayspring from on high, has visited the people, and redeemed sinners have returned in rejoicing throngs to their Father's house.

We notice with pleasure, the enlightened attention which has been paid to the *religious instruction and the evangelizing of the unhappy slaves and free people of colour* of our country, in some regions of our Church. We would especially commend the prudence and zeal combined in this work of mercy, by the Presbyteries of Charleston, Union, Georgia, Concord, South Alabama, & Mississipi. The millions of this unhappy people in our country, from their singular condition, as brought to the Gospel by a peculiar providence, constitute at home a mission field of infinite importance, and of most inviting character: No more honoured name can be conferred on a minister of Jesus Christ, than that of *Apostle to the American Slaves*, and no service can be more pleasing to the God of heaven or more useful to our beloved country, than that which this title designates.

Many particulars worthy of record and full of interest, rise to our view as we proceed, but the general and brief nature of this narrative, compels us reluctantly to pass them by unnoticed.

We should be doing injustice to our own feelings, as well as to the amiable and important class of our fellow labourers in the cause of Christ, did we not here acknowledge how much our churches owe to the active benevolence of females. In the Bible Society, Sunday School, Missionary and Education Societies, and most eminently in those associations which have for their object the relief of poor and suffering females and children, the influence of christian women has been sensibly felt among us. In these appropriate and interesting fields, we rejoice to meet them, and cordially bid them God speed.

The statistical table prepared by the order of this body for the churches, enrolls 13 Synods, 82 Presbyteries, 1021 ministers, 173 licentiates, 193 candidates, 693 vacant congregations, 496 congregations supplied, 1639 congregations, 8666 communicants added last year, and 761 congregations which have reported: 103,531 communicants reported from 982 congregations.

Baptisms.—1709 *adults* in 439 congregations. 9730 *infants* in 818 congregations.

After this brief sketch of God's mercies towards us, we turn with pain, to a survey of the evils which are brought to view in a history of the last year. We would first notice the fearful extent and unanswered *calls of our vacant territory* in the south and west. "A famine, not of bread nor of water, but of the word of life," presses them down to eternal death.

As specimens of this wide and melancholy waste, the population of Missouri and Illinois, amounts to 160,000, and covers a region of country 500 miles square. We have within those limits already 18 churches, and yet only seven ordained ministers and one licentiate. In Mississippi and Louisiana, are 230,000 inhabitants, scattered over 80,000 square miles. The great body of these belong to no church, and enjoy no ministrations of the gospel from any christian denomination; and in all this vast territory, we have only eleven ministers of the gospel established.

The migratory spirit of our people, is another great evil in the churches. It sometimes uproots at a step a whole congregation; and then as they scatter through the trackless deserts of the west, they remove their children and slaves to regions where perhaps the Gospel is never heard. We would be very far from indiscriminately condemning all removals. It is thus that our vacant national territory, is yet to be occupied; and the diffusion of our population, for the cultivation of the soil, is to be esteemed friendly in some respects to the good morals and freedom of our country. But repeated removals from place to place, for the purpose of gain merely, especially when by this act the ordinances of the Gospel are entirely deserted, and with them the means of good education by which thousands of families are reduced to partial heathenism, is surely an abuse of God's mercies to us, and to be esteemed a national as well as a church calamity.

The often repeated complaints of *Sabbath breaking profane swearing* and *intemperance*, within our limits, have been again laid before the Assembly. We have not words to express our abhorrence of these crimes, when practised by those calling themselves Christians; and though we do not learn that there is an increasing prevalance of these vices, yet it becomes us all to resist the *beginnings* and to avoid the *appearance* of evil.

Perhaps there is little hope that is well founded, of reforming confirmed habits of intemperance: and no extensive exemption of a community from the profane use of God's name and day, may be looked for, until the Gospel, which makes a *man a law unto himself*, shall have had free course and a deep effect among a people. Christian example may do much however, and a system of Sunday Schools, if well applied, may be expected to effect extensively the rising generation.

Within our territorial limits, *fatal errors in religious doctrine* are found in extensive circulation. The cause of infidelity, whether openly avowed, or disguised in the mask of *rational religion*, as it has, in its different stages of heresy misnamed itself, must yield at last, and we believe is yielding now to the "discerning" power of that truth "which bringeth to light and destroys the hidden things of darkness." Christians should strive as much as possible, to *live down* these ruinous systems of religious opinion, with all their consequent evils in society. And the ministry will most effectually destroy them by the influence of a pure and godly example, and a faithful exhibition of the cross of Christ.

It is with tears of grief and bitterness, that we record the death of several of our dear brethren in the Lord, since we last met in this Assembly, as did the "devout men that carried Stephen to his burial," so we would "make, great lamentation over them." Yet blessed be God, their works, and their memory live after them. "They being dead yet speak." From their recent graves, there comes forth a voice of warning, saying "be ye also ready!"

From the churches corresponding with this assembly, we have received cheering accounts of the state of religion in those regions of the nation which they occupy.

The delegation from the General Association of Massachusetts, report, that the cause of the Redeemer is making rapid progress in their churches; that extensive revivals of religion, have been enjoyed by several congregations; that the *Theological Seminary established at Andover*, continues to be a most prosperous and useful institution; and that it grows daily in reputation, and in the affections of the people. It numbers at this time, about 130 students of Theology.

The American Board of Commissioners for Foreign Missions, holds a distinguished rank among the benevolent institutions of the present day, and deservedly receives a liberal share of patronage from the Christian public

The American Education Society, one of the largest, and most efficient institutions of the kind in the world, is now in successful operation, and with the expansive benevolence of the gospel, extending its assistance to a great number of promising beneficiaries.

From *the General Association of Connecticut*, we learn that they also have been visited by the reviving spirit of the Lord, in many of their congregations, and in the great literary institution of the state, *Yale College*. The Foreign Mission School at Cornwall has at this time under its care 35 youths, most of whom are hopefully pious, from 10 or 12 different heathen tribes and nations.

From *the Reformed Dutch Church*, we have received the gratifying intelligence, that the cause of Domestic and Foreign Missions is increasingly prosperous among them; that their *Theological Seminary at New-Brunswick*, (*N. J.*) notwithstanding its late bereavement, continues to flourish; and that the Redeemer's kingdom is advancing among their people.

By a correspondence opened this year for the first time, with *the German Reformed Church of the United States*, we are informed that this body is paying a growing and hopeful attention to discipline, order, and the education of its youth, for the Gospel Ministry. A Theological School has recently been established by its general synod in Carlisle, Pa.

Thus have we briefly narrated the principal events, connected with the history of our own church, and of our sister churches corresponding with us for the past year.

In closing this concise account, we would call upon the people of God among us, to bless and praise his holy name; to take courage and go forward.

While we spread sackcloth over us, for our own unworthiness, and deplore the evils which still appear in our history, we would at the same time renew our vows and our strength at the Cross of Christ, and enter afresh upon our solemn work.

Though much *has been done* already, and much *is doing now*, yet vastly more still *remains to be done*, both at home and abroad. Let us then expand our views to the wide limits of our field of action. The soldiery of Jesus have yet almost a world to win. The powers of darkness are yet to be met and vanquished, and the Gospel standard is yet to be planted on a hundred shores before we can lay our armour by, and comfort ourselves with the full extent of the assurance that our warfare is accomplished, and our service done. Then be every man at his own standard throughout your hosts. "Say to the people that they go forward." "Be not afraid, nor be dismayed by reason of this great multitude, for the battle is not yours, but God's."

Published by order of the General Assembly.

EZRA STILES ELY,
Stated Clerk.

From the Recorder & Telegraph.

BIBLE CLASSES.

II. Method of Conducting Bible Classes.

When the formation of a Bible Class is to be attempted, it will in most cases be expedient that a discourse should be delivered on the Sabbath, exhibiting the inestimable value of the Inspired Volume, and the importance of an early and intimate acquaintance with its truths. If possible let all ages be made to feel that it is a duty & a privilege to have "the word of Christ dwell richly in them in all wisdom;" that it is desirable to obey even the letter of the direction given by Moses—"These words," the words of divine revelation, "shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in the house, and when thou walkest by the way,—when thou liest down, and when thou risest up." At the close of the service let a brief and general statement of the design and influence of Bible classes be made to the congregation, and a time and place named at which the pastor will meet such youth, over twelve or fourteen years of age, as may be desirous of receiving the benefits of such an institution, for the purpose of more fully explaining its nature and organizing a class. Let parents also be invited to attend and co-operate in the design.

Between the Sabbath and the time appointed for a meeting, it will be useful for the pastor to call on as many of his influential young people as his other duties will permit and enlist their feelings in the object. In large country congregations, the most convenient time for the meetings of a Bible Class will be on the Sabbath. When the period arrives for organizing the Class, the introductory exercises will vary according to circumstances. A short portion of the Scriptures, like the 19th Psalm, may be read, and the blessing of God on the proposed exercises invoked either before or after its perusal. Then the youth may be informed of the particular manner in which the exercises of the Class now to be formed will be conducted.

Most of the numerous Bible Classes in New England, and many south of it, either use the "Bible Class Text Book," consisting of a system of questions answered in Scripture language entirely, or a Reference Testament, called the "Sabbath School Testament."

If the "Text Book" is preferred by the pastor, the members of the Class should be furnished with copies at the first meeting.

They may conveniently be formed into five divisions; three of females, and two of males. Or where the pastor chooses, he can have two Classes,—one of females, to meet in the afternoon,—the other of males, to meet in the evening,—and each Class separated into four or five divisions. Let one division take the first lesson. Each member of that division will be expected to commit to memory the passages of Scripture which are printed out, and as many of those referred to, as may be convenient. Besides doing this, the Notes in the appendix should be attentively consulted in their places, and such use made of Bibles with marginal references, as may more fully unfold the will of God on that particular subject. Unwearied attention in the Scriptural investigation of the lessons should be given. On this, much of the benefit of the other exercises depends. Let the second division commit the second lesson, the third division the third lesson, the fourth division the fourth lesson, and the fifth division the fifth lesson. Let each division study its own lesson with the critical minuteness already recommended, and also read over with care each of the other lessons.

Besides the Scriptural recitations the pastor may recommend writing essays on the respective lessons, after an attentive consultation of the Bible. Many advantages might be derived from such an exercise, even if the compositions were never shown to the pastor. When he receives these productions, after making needful corrections, he may read as anonymous, such as he thinks fit, and return others to the writers, without reading to the Class. These exercises, though imposing a considerable tax on the pastor's time, promise so much benefit to the young that he will no doubt cheerfully engage in them.

When the members of the Class are convened for recitation, let the exercises be commenced by reminding the members, that they are engaged in no ordinary study; that the duties to which they are about to attend, demand a reverential, prayerful, and practical attention; and that rightly to understand and faithfully to apply its truths, they need the influences of the same Spirit which indicted the Sacred Volume. A few remarks of this kind will tend to prepare their minds to unite in a becoming manner, in the prayer which should then be offered for the divine presence and blessing.

The first question will then be propounded to the first division, and one of its members will be desired to repeat a part or the whole of the texts printed out.

Another may be requested to recite other verses which follow, whether printed in full, or only referred to. And when a Note in the Appendix belongs to a lesson, members of the division may be questioned respecting that Note. After the passages in the first lesson have been repeated, the pastor, in the manner which shall seem most likely to benefit the Class, will explain, illustrate, enforce, and apply the general subject of the lesson, or any particular text included in it. After spending from five to ten minutes in remarking on one lesson, let the second division recite the second lesson, in the man-

ner in which the first division recited the first lesson, and let the recitation be succeeded by a familiar explanation and application as before. This course may be adopted with each lesson if the time will permit. Or the remarks of the pastor may principally be deferred till all the lessons have been recited; after which he may, for the purpose of giving a fuller explanation than could be done if he pursued the method just described, confine his remarks to the subject of one or two of the lessons; taking up the succeeding one at the next meeting. Near the middle of the exercises, it may be best to pause, for the purpose of inquiring what new names are to be added to the Class, and to read any essays which may have been handed in and approved. At the next meeting, the first division will recite the second lesson, the second division the third lesson, and so on at each subsequent meeting, till every division has studied all the lessons in the volume. Every meeting should be closed with a short prayer.

Where the Reference Testament is used, it is common to commence with one or two of the first chapters as the lesson of the Class; and let each member study them with a very careful attention to the questions in the Key. It would likewise be highly interesting and instructive, to examine parallel passages by the help of a common reference Bible. When the class is convened for recitation, after supplicating the divine blessing, some member will be asked where the letter *f* precedes a verse or paragraph, What Facts are here related? and another will be asked, when *t* precedes a verse or paragraph, What doctrinal truth is inculcated, &c.; of a third it will be inquired when *d* is found in the margin, What duty is here enjoined, &c. The youth will give such answers as they conclude are found in the paragraph to which the pastor applies the questions. The designed simplicity of plan in the editions of the Reference Testament which have been published, limited the reference letters to a small number.

On this account more questions are sometimes asked in connexion with each reference letter, than answers will be found in the verse or paragraph to which it is applied. This circumstance will serve to exercise the judgment of both instructers and pupils.

As the members of the class give their answers, whether from memory or written notes which they have previously prepared, the pastor will intersperse remarks explaining, applying and enforcing the truths recited. After the examination is completed and the next lesson assigned, some prominent truth of the past lesson may be made the theme of a short and pungent address. It might be well to connect with the exercises after the first meeting for recitation, a few questions at the commencement, on the lesson recited at the previous meeting, for the purpose of refreshing the memories of the Class.

The methods of conducting Bible Classes which have now been described, are the ones most commonly pursued in N. England. There are other methods which have been employed with success. Some Ministers make use of McDowell's Questions on the Bible; others, of Emerson's Union Catechism; and others prepare and give out to their classes, at each recitation, questions of their own upon the portion of Scripture to be recited at the next meeting:—requiring, in each of these cases, the pupils to learn from their Bibles the proper answers to the questions used, and accompanying the recitatio nwith such remarks, for the purpose of explanation and application, as may seem necessary. Others still, make no use of questions previously prepared; but direct the class to study attentively a convenient number of chapters, and, at the time of recitation, the pupils having their Bibles before them, are interrogated relative to the meaning, design, &c. of the several verses or paragraphs in the lesson, such remarks being interspersed as the subjects shall appear to require.

Each pastor will, of course, adopt the method which shall appear, in his peculiar circumstances, best adapted to the promotion, among the youth of his charge, of the great end of Bible Class instruction,—the attainment of an accurate, extensive and practical knowledge of the truths of revelation. Whatever method is adopted, however, let unwearied pains be taken to impress the minds of the pupils with the conviction that the truths they are contemplating, are the messages of Jehovah to *them* individually; and let the observations made, for the purpose of illustrating and applying the passages under consideration, be such as are calculated to engage and fix the youthful attention, and be addressed, as far as possible, to the conscience and the heart. Let the pastor go from his closet to the meeting, and from the meeting to his closet; and he will find the seasons thus devoted to the young, pleasant refreshing, and useful; and let the church to which the Class is attached, pray much and expect much in connexion with its exercises; and they will not pray or expect in vain.

(*To be continued.*)

Religious Intelligence.

SANDWICH ISLANDS.

The following extracts of letters from the Sandwich Islands Missionaries to a friend in Boston, contain the latest intelligence from that quarter which has yet been published.—*Rec. & Tel.*

"*Honoruru, Oct.* 29, 1824.

"The unhappy difficulty at Tauai, (Atooi) though we hope it is now terminated, has been the means of suspending the operations of many of the schools, and turning away, at least, for a season, the attention of many of the people from instruction. In the event, I doubt not, the disturbance will be the means of advancing the cause. The disaffected party was not at all favourable to the *Palapala*, (as the whole system of instruction is called,) but the loyal and successful party were; and they professedly put their trust in the true God, and looked to him for protection and success in a time of danger and difficulty.

"Krimakoo is still at Tauai, as is also Kaahumanu. The latter, (but especially the former) has taken a most decided stand in favour of the *Palapala;* and is doing much good by her authority and example.

"Referring to the only ordained Missionary who remains at Oahu, since the departure of Rev. Mr. Ellis, he writes,—"His duties are arduous, and he peculiarly needs strength from on high to support him under those burdens to which the strength of two missionaries, devoting their whole time and attention to the work was hardly adequate." Your affectionate brother in Christ, LEVI CHAMBERLAIN.

"*Oahu, Oct.* 13*th*, 1824.

"By our obliging friend Capt. MACY, of the whale-ship Maro, I cheerfully avail myself of an opportunity to acknowledge the receipt of your letter by the brig Tamehameha, 109 days from New York.

"The cessation of hostilities at Tauai and the surrender or capture of George Tamoree, who has been taken and treated with paternal kindness by our friend and patron Krimakoo, cannot fail to be interesting to you, and all who deplore the unhappy insurrection in the island of the late lamented chief Tamoree, (father of George.)

"Krimakoo ascribes his protection and success in the recent conflict, to the care, the kindness and the power of Jehovah.

"We cannot but hope that it [the late insurrection] will be overruled to the furtherance of the gospel in these islands, which the Prince of Peace will claim as a part of his happy dominions.

"Krimakoo and Kaahumanu have certainly never appeared more decidedly attached to our cause, than since the late contest began. Opiia (wife of Laanui a chief) who attends with constancy the duties of devotion, and carefully writes down with her pencil and preserves every text of Scripture she hears prefixed to our sermons, said this morning to Kaneenoho, a prisoner of considerable importance just brought from Tauai, while her tone of voice and expression indicated pity and kindness, "*Great was the darkness of mind of your party——life or salvation is the good thing.*" [Implying that they had ignorantly trifled with their chief good, and foolishly put in jeopardy their own lives and the lives of others.]

"Such I believe will be the prevailing sentiment of the nation on this subject. Instruction will be more eagerly sought, and the power and goodnes of Jehovah will be more universally and decidedly acknowledged. H. BINGHAM."

GOVERNMENT OF THE ISLANDS.

The following extract of a letter from Rev. William Richards, addressed to one of our correspondents, contains facts deserving a place in the statistics of these Islands.

[*Rec. & Tel.*

"The supreme authority of these Islands, has rarely been held by one king, but been vested in two, three, or four. The families of the kings, however, are so much in the habit of intermarrying, that the interests of the kings and chiefs are very intimately connected with each other. The government is entirely hereditary in its character. One of the chiefs has furnished me with the names of a line of one hundred kings, which if it can be relied on as correct, would affix considerable antiquity to the nation. The government descends thro' the daughters of the king as well as the sons, which accounts for the custom, very prevalent among the kings and chiefs, of marrying their nearest relatives, even to their sisters and daughters. King Tamahamaha, for example, being a rebel, and only a cousin to the rightful heir to the throne, married into a family of higher rank than himself; and it was on account of the queen only that his children had a right to the throne.

"The king is absolutely supreme. The land, the property, and the lives of all the people are entirely at his disposal. He divides out the land among the high chiefs, & then taxes them for whatever he desires, money, labour, tapa, provisions, &c. They then divide out the land among a lower order of chiefs or among their particular favourites, and these again rent it to farmers who usually get about one half its products. Every chief is supreme over all who are under him, and takes even their lives at his pleasure. Besides all these rents, the farmers are unmercifully taxed, and are compelled, in addition, to work for the chief one day in five. But not satisfied with all this, the chief, if the land be brought by the tenant into a high state of cultivation, immediately demands a greater proportion of the products, or letsit out to other tenants who he may be inclined to favour. If by great exertions, the farmer raises hogs, goats, or fowls, the chief takes them all or nearly all to himself; for these are considered articles of luxury to which the farmer has no right. If he raises melons or any foreign fruits, he must sell them secretly, or the chief will seize the avails.

"If a man has committed a crime, his own chief is the only person who will take cognizance of it—even the king when applied to in such a case, usually denies his right to interfere. The tyranny of the chiefs is most oppressive. Each chief of any considerable distinction, has a very numerous train of attendants about him, who have nothing to do but to steal and commit iniquity. These idle persons comprise a very large portion of the community, I should think nearly one half; and the fact that so many are completely idle, will doubtless prove one of the principle hindrances to the introduction of the gospel among them, and of that sound morality which it prescribes."

UNITED FOREIGN MISSIONARY SOCIETY.

Projected Missions.—It is in contemplation to send a missionary to the American colony on the Western coast of Africa; to locate a missionary establishment upon the Maumee; and send missionaries to the Alleghany Reservation in this state.

Inquiries have also been made in behalf of a number of theological students at Princeton, Auburn, and New Haven, who are desirous to engage in missions to Armenia and Arabia, in the East, and to Mexico, some part of South America, and the mouth of Columbia River, on this Western continent.

Education of Heathen Youths.

At the date of the last report there were two Indian youths supported by the Society, at the Foreign Mission School in Cornwall, Conn. one belonging to the Tuscarora, and the other to the Seneca tribe. During the year, 4 had been added to the list, viz: 2 Chippewas, and 2 Osages of the Arkansas. Both the latter are relatives of Tally, the second Osage chief, and were committed by him to the patronage of the Society. Tally has recently expressed a desire to put his own son under the care of the Board; and in accordance with the earnest request of Mr. Vaill who believes that the measure would probably promote the reformation of the tribe beyond any other means, the Board have authorized the missionaries to send him forward, and also a son of Claymore, the principal chief. The Board have also authorized the superintendent of the Great Osage mission to send on three youths of different tribes—an Osage, a Delaware, and Omawhaw. "The two latter," says Mr. Dodge, "speak several Indian tongues, besides some French and English. They all possess good talents, and should they be suitably educated and become missionaries, or even interpreters, it would afford facilities for preaching to a number of Indian tribes."

PRESBYTERIAN EDUCATION SOCIETY.

From the documents presented at the seventh anniversary of the Presbyterian Education Society, it appears that during the past year, the Executive Committee of New York have afforded assistance to 14 young men, 3 or 4 of whom have closed their connexion with this society in this period.—The executive committee of East Tennessee have extended their aid to 31, who have been pursuing their studies at Greenville College, or in the preparatory department of the seminary, occasionally interrupted by efforts in their own behalf. The liberality of their instructer, in aiding the youth, was noticed, and the wants of that section of the country briefly stated.

From the reports which have been made to the society, the names of 93 beneficiaries are known, and it is supposed the number of those not returned will augment the list to 105.—The expenditure for this period does not exceed $7000. The receipts of the General Committee were $762,50, and with the amount remaining on hand, would make the aggregate $1223,98. Twenty-two dollars will remain in the treasury when present engagements are fulfilled. The plan of the society was then detailed, testimony adduced in its favour, &c. and the report closed by urging to greater efforts.—*Relig. Chron.*

Token of Gratitude.—A gentleman in Boston has lately enclosed *fifty* dollars to the Treasurer of the American Board of Commissioners, "to be cast into the Treasury of the Lord, as a token of gratitude for his kind preservation at the late dreadful fire." The property of this gentleman was preserved, while the store which he occcupied was consumed.

It is mentioned in a Washington paper, that Mr. Adams, President of the United States, has recently made a donation of $25 to the "Dorcas Society," the object of which association is to clothe the indigent children in the Sabbath Schools in that city; and that Major Gen. Brown has subscribed the sum of $20 annually to one of the schools.

REVIVALS.

Extract of a letter to the Editor of the Western Recorder, dated Bloomfield, New Jersey, June 3d, 1825.

"DEAR SIR—A most important work is going on in this region. The Spirit of God is moving among us, in a solemn manner, subduing sinners, and bringing them into the Redeemer's kingdom. This blessed work commenced in Newark, some time last fall; and through the goodness of God, has spread through many towns and congregations.

"God has displayed his saving power and love by convicting & converting several noted Infidels and Deists. Prayer meetings are crowded and entirely free from confusion; young converts pray much; and the whole of this interesting work, exhibits the clearest evidence of its divine nature,"

"On the next Lord's day, many of my youthful friends, will, for the first time, sit at their Saviour's table. O may their minds be unclouded, their souls refreshed, and their sanctified hearts enkindled with divine love."

REVIVAL IN SALINA.

A letter from Salina, mentions that 24 persons were admitted into the Presbyterian church in that village, on last Sabbath week, which was an occasion of deep interest.

REVIVAL IN GOUVERNEUR.

The last New York Observer contains a notice of a powerful revival in Gouverneur, St. Lawrence county. The work appears too recent for the recital of particulars.

From the Maine Baptist Herald.

REVIVAL IN DANVILLE.

The Church in Danville was organzed in the spring of 1808: Eld. Joseph Roberts was ordained as its pastor in the autumn of the same year. For some years the church seemed to flourish and there were many additions. They had rest from *many spiritual* enemies round about them; but as in ancient days this rest, which God gave for a blessing, seemed to be the occasion of produsing lukewarmness and the state of religion soon became so low, that Elder Roberts, thinking his usefulness ended, left them in 1823. In 1824, he was again recalled by the church, when he found their condition much as it was when he left. 'A few' Eld. Roberts writes, 'wept over the desolations of Zion. In the summer of the same year, signs of a revival appeared among the youth which in autumn became more visible, and on thanksgiving day evening some souls were broudht to rejoice in the Lord; others were still weeping under a sense of sin without a hope. The work was pungent. Those who have made a profession of religion were led very clearly to discover the depravity of the human heart and the nature of salvation by grace. I have baptized 24. This work I believe to be of God, and so displayed as to stain the pride of man and secure the glory to its divine author; for if ever the unbelief and coldness of Christians and the hardened state of sinners could have prevented the manifestation of sovereign mercy, this must have been the place; but thanks be to God, his grace has triumphed over all our sins and unworthiness, and while I have beheld this glorious sight, my soul has rejoiced in God. I have felt as if Christians who may be called to experience trials never ought to be discouraged, for God will work deliverance for his people in a time and way that will bring all the glory to himself, and I rejoice that he is thus rolling on his purposes and manifesting his electing love in bringing sinners out of darkness into his marvellous light.'

Bath, Me.—We are happy to be informed that a refreshing shower of divine grace is still falling copiously upon the Baptist Society in Bath; about 60 persons have lately obtained a hope.—*Bapt. Herald.*

WESTERN RECORDER.

UTICA, TUESDAY, JUNE 14, 1825.

A Circular.—A circular has been issued from the Office of the Colonization Society, at Washington, setting forth the encouraging prospects of the colony at Liberia, and the present low state of the funds of the institution, which has thus far patronized and sustained the colony, as motives which should induce the pious and patriotic inhabitants of this country, to lend their pecuniary aid to the important undertaking.

We know that many of our readers are not yet prepared to listen to such a call; and we have no idea that the prejudices which have been imbibed through a partial and hasty examination of the subject, will be immediately dissipated; though there are some few individuals to be found, who can feel that something should speedily be done, towards washing away the worst of national stains. But supposing that the present plan is altogether inadequate to the removal of the whole coloured population—a supposition which we believe corresponds with truth—still an important influence is gaining in behalf of the rights of this injured class of fellow beings, which it may be hoped will not subside till their manumission shall in some way have been fully accomplished; and another flourishing colony is springing up in Africa, whose influence when added to that of Sierra Leone and other similar establishments, will eventually carry the work of civilization and the blessings of Christianity into the heart of an immense continent, now teeming with a heathenish, degraded and self destroying population. And are not both of these objects united sufficient to secure from the benevolent in this part of the country, a little, a *very* little, *one single mite*, towards aiding the colonization Society?

The circular states that the funds are quite exhausted, and respectfully inquires, whether the churches in *this* as well as other portions of the country, cannot be prevailed upon, to take up a contribution for the society, either on the 4th of July or on the Sabbath next preceding or following that day—The question is a fair one. What answer shall be returned?

Religious Celebration of the Fourth of July.—It is gratifying to learn through the medium of the religious papers, that an example which was furnished a few years since, by some of the churches in New England, in favour of the religious celebration of the fourth of July, has been steadily gaining ground; and that a far greater number of such celebrations, are now in contemplation, than at any former period. We had the pleasure of recording two or three instances of the kind, which took place last year, at the west; and we are not without hopes that the present year will add to their number.

Commencement.—The Annual Commencement of Hamilton Literary and Theological Seminary was holden in the village of Hamilton, Madison county, on Wednesday the 1st inst. The house we understand, was crowded to overflowing, the exercises are said to have been uncommonly interesting; and degrees were conferred on seven young gentlemen—a respectable number, for an infant seminary, fast rising into importance.

Baptist Missionary Societies.—We learn from the Baptist Register, that Missionary Societies Auxiliary to the State Convention, have been lately organized at Auburn, Ledyard, Covert, Brutus, Trumansburgh, Elbridge, Paris and Westmoreland.

Massachusetts Sabbath School Union.—A State Auxiliary Society was formed in Boston, on the 24th ult. for the promotion of Sabbath school instruction, on the plan pursued by the American Union. Among the names of officers chosen for the ensuing year, it is gratifying to see those of Hon. William Reed, of Marblehead, as President, Rev. Thomas Baldwin D. D., Rev. Elijah Hedding, and Rev. Warren Fay, as Vice Presidents. A society of this nature, formed under such circumstances, cannot fail to exert an extensive, powerful and salutary influence.

American Education Society.—This Society held their Anniversary in the Old South Church in Boston a few evenings since; the exercises are represented as having been uncommonly animated; the speakers were Rev. Mr. Parker, of Rhinebeck, N. Y.; President Tyler, of Dartmouth College; Rev. Mr. Green and Rev. Louis Dwight, of Boston; President Griffin, of Williams College, and Rev. Mr. Fay, of Charlestown. Speaking of the addresses of the evening, the Recorder and Telegraph has the following remarks:

"We trust our readers will, ere long, see them in print. In the mean while, it may not be out of place to say, that there was an appropriateness—a charm—a power in the eloquence of that evening, seldom equalled. The almost breathless silence of the respectable audience, testified, as they hung on the lips of the speakers, how little this world may be made to appear—how feeble the efforts of opposition—how grand and awful the destinies of man—how rich the simple luxury of doing good—and how responsible are the Christians of America. We cannot describe the sensations occasioned by that meeting;—we cannot draw a diagram of its effect in encouraging and exciting Christian efforts; but we *could* feel, that the cause of this Society is the cause of Almighty God, and the opposition of a world cannot crush it."

Massachusetts Missionary Society.—It appears from the Report read at the late Anniversary meeting of this Society, that "25 missionaries had been employed in the course of the last year, the term of whose labours amounted to more than 300 weeks, or six years; that several revivals of religion had taken place under their labours; that more than 70 had been admitted to the churches, and more than one hundred hopefully brought to the knowledge of the truth. The expenditures of the Society amounted to more than $2,400; its income, from every source over $2,000, leaving the Society in debt for the services performed the last year, about $300."

The principal officers of the Society, are Rev. Leonard Woods, President, Rev. Samuel Walker, Secretary, John Punchard, Esq. Treasurer.

Historical Society of Connecticut.—A Society bearing this title, has recently been organized in the city of Hartford, pursuant to an act of incorporation by the State Government. The principal officers chosen, were

Hon. John Trumbull, President,
Rt. Rev. T. C. Brownell, V. President,
Thomas Day, Esq. Recording Secretary,
Rev. Thos. Robbins, Corresponding Sec'y,
Walter Mitchell, Esq. Treasurer.

Grand Island.—This Island, together with Beaver and Frog Islands, was sold last Friday week, at the capitol in the city of Albany, when Mr. M. M. Noah (in pursuance of his plan for establishing a Jewish colony, we suppose) became a purchaser to the amount of $20,000.—"The two principal sites for cities, embracing 1000 acres each, were bid off for him."—And perhaps we may ere long, see them occupied by the descendants of Israel. We should rejoice at such an event; for though Mr. N. still maintains his predilection for the religion of his nation, & has no idea of promoting the conversion of the Jews; his plan if carried into effect may prove at some future period, a promising field for the labours of missionaries.

For the Western Recorder.

MR. EDITOR—By answering the following queries, you will gratify, at least one of your readers. N. Y.

1st. Ought we to hear those persons preach, who we are persuaded do not preach the truth?

2d. Ought we to go to hear errorists, for the purpose of inducing them to imitate our liberality; and thereby to become occasional listeners to the truth?

3d. Is it right for us ever to go to hear errorists for the express purpose of exposing them?

4th. Ought we to go, in doubtful circumstances, for the purpose of ascertaining whether the truth is preached?

REMARKS.—The preceding queries relate to a subject which is highly important; and which is not without its application at the present time. We take it for granted, that our correspondent alludes to those errors which are properly termed fundamental. In his accompanying remarks, indeed, he alludes only to Unitarians and Socinians; but if the specification had been so enlarged, as to embrace all who preach any other Gospel than that which the Bible reveals, it would not have been too extensive for the present discussion. In relation to all such errorists, the express direction of the Saviour as signified to the ancient Jews, is, "Go not after them, nor follow them." And, in the context, we are also furnished with the reason for the prohibition. It is, that the propagators of error are deceitful and dangerous—"They *shall* deceive *many*"—"if it were *possible* the *very elect*."

Since then, the Saviour has left a positive injunction on this subject, and condescended to give his reason for so doing; there is not the least ground left for the misapprehension of duty. If we go after or follow a man who we are persuaded comes within the above description, it matters not what are *our* reasons for so doing—we are certainly guilty of a most direct and plain act of disobedience.

Let it not be said, that by hearing a man who, literally speaking, *comes to us*, to preach error, we shall not be deemed offenders; this is always the case with errorists. Literally speaking they always present themselves before those whom they wish to seduce; and let us remember that it is "lo *here*," as well as "lo *there*," that falls under the description above alluded to. There cannot be any hesitation in saying, that, no circumstances will excuse us in voluntarily placing ourselves, even for a single instance, among the auditors of one who is known to be the propagator of another gospel, than that which the Bible reveals to us.

The preceding remarks may suffice to settle the first and second of the above queries: but if any of our readers think otherwise, let them turn to the well known passage we have alluded to, in the Evangelists, and compare it with similar passages which frequently occur in the Epistles.

As to the third query, whether it is right to go "for the express purpose of *exposing* error," we should not hesitate to apply the above injunction, with one single exception, in favour of those spiritual watchmen who are *specially set for the defence* of the truth. We are not quite sure, that even this exception is fully warranted; for it should be recollected that the disciples themselves appear to have been included in the terms of the prohibition: yet, when instead of *going after* or *following* errorists, a special advocate for the truth goes out *directly against* them; and *acts* on the occasion, *consistently with his ministerial character*, we know not, but he may be in the way of his duty. This case is certainly very different from that of listening to error in one place for the purpose of exposing it in another place. The latter is a license, of which, in our opinion, no one can innocently avail himself: for to the multitude at least, his example will have a pernicious tendency.

The last query respecting cases of doubt, is readily settled. If it is *wrong because it is dangerous* to listen to errorists; it is evidently wrong for the same reason to listen to suspected ones. This is but a dictate of common sense, and common prudence. He that would avoid approaching a known precipise in the dark, would cer-

tainly, on the same principle, avoid rushing forward where he only suspected there was one.

It is scarcely necessary to add, that the man whose principles are not established, can claim no exception against the above remarks. His immediate duty is to embrace the truth, and to abide by it. Such a one, may deem the above remarks to be wanting in liberality; but the Bible is before him. Its truths are plainly revealed. He is commanded to embrace them; and told expressly to avoid false teachers, and this is all WE are telling him. The Bible, surely, is not to be taxed with illiberality; and yet, it goes still farther than this—it denounces the curses of Heaven on those who preach any other gospel than that which the Bible reveals. Let us beware, then, that under the mask of pretended liberality, we do not strive to do away the immense distinction there is between truth and error; nor lend our influence towards lessening the visible distinction which exists between the friends and the enemies of vital godliness.

H. T.'s highly valued communication shall appear next week.

POLITICAL.

DOMESTIC.

On Friday last, General La Fayette passed through this village, on his way to Boston, where he is to arrive as soon as the 17th inst., to aid in laying the corner stone of Bunker Hill monument. His stay here was short; but it was marked with the usual demonstrations of respect, affection and gratitude.

There is something so empty and heartless, in the demonstrations of respect, which are lavished on those heroes, and statesmen, and princes, whom the nations of the earth delight to honour, that the open-hearted citizens of an enlightened republic, soon learn to despise them, as the mere ceremonies of a masquerade, undertaken only from motives of amusement, or pride, or self aggrandizement: and continued no longer, than to serve the selfish purposes which gave rise to them. But notwithstanding these unfavourable associations, the guest of our nation is no sooner announced to the citizens of our towns and villages, than every mark of joy and enthusiastic admiration, immediately displays itself. The details of description however, are necessarily inadequate, for there is nothing in the history of past ages to which they correspond. The heroes of other nations, have too often enjoyed their brief day of hollow-hearted applause, at the expense of future ignominy and neglect; and their most praise-worthy deeds have been misrepresented and forgotten, through the jealousy and ambition of their fellow citizens. But the man whom this nation now delights to honour, is far removed from these disadvantages. He is but a visiter. His residence is in a foreign country. He himself, has already lived in the affections of the citizens of our republic, during the lapse of half a century; and next to the venerated hero of our revolution, he will continue to occupy the highest place in our esteem.

The General was greeted by a number of his old acquaintances and companions in arms. A deputation from the old Indian warriors also met him at his request; some of whom, at the first glance he recognized and called by name, tho' almost 50 years had passed away since he had seen them. What sensations, too, must have been excited in the mind of the Gen. on witnessing as by the hand of magic, the transformation of a vast wilderness into an extensive and fertile country, diversified by hamlets and villages, teeming with a highly civilized, happy, intelligent and virtuous population!

But it is impossible to describe the interest which was felt on the occasion. Utica will never again witness such a spectacle of sublimity.

The proceedings of the Committee of Arrangement, including the addresses, replies, &c. came to hand too late to be particularly noticed this week; they will however be found in the rest of the village papers.

The late arrival of the General in this village, we understand was occasioned by a serious disaster, which took place in Waterloo. On the morning previous to his arrival at that place, a Mr. Parsons, captain of the Artillery, was instantly killed by the bursting of a field piece; and the General, who was sensibly affected by the incident, would not leave the place till he had given his attendance at the funeral.

The General reached Albany in the course of Saturday night, spent the Sabbath in that city, and started for Boston on Monday morning.

The Creeks.—We are glad to see that the political as well as the religious newspapers, continue to take a deep interest in the affairs of the Creeks. The Georgians, as a matter of course, are endeavouring to give a favourable colouring to their own side of the question; and some of the northern papers are helping to give currency to their remarks. But the poor Indians can now claim a number of powerful advocates among the political journalists, who, having fairly entered the lists, will not be easily diverted from their purpose.

In the mean time, the various accounts that continue to be published, throw increasing light on the recent transactions, and it may be hoped that they will be fully developed before the meeting of next Congress. The truth of the leading facts which we have before given on this subject, is further confirmed by a letter recently written to the editor of the Southern Intelligencer, by Rev. Lee Compere, superintendent of the Baptist mission at the Withington Station.

But stay—here is something which till this moment, we had overlooked. The Governor of Georgia, it seems has again become outrageously angry at the general government—and this, from an apprehension that the treaty with the Creek nation, will be disannulled!—This looks well for the cause of the Indians. Let the Governor rave still louder if he pleases, it only shows the weakness of his cause. But let us hear him. To the Legislature, assembled with an express reference to the business, he says:—

"Since your last meeting our feelings have been again outraged by officious and impertinent intermeddlings with our domestic concerns. Beside the resolution presented for the consideration of the Senate by Mr. King of N. York—it is understood that the Attorney General of the United States, who may be presumed to represent his Government faithfully, and to speak as its mouth-piece, has recently maintained before the Supreme Court, doctrines on this subject, which, if sanctioned by that Tribunal, will make it quite easy for the Congress, by a short decree, to divest this entire interest without cost to themselves of one dollar, or of one acre of public land—this is the uniform practice of the Government of the United States—if it wishes a principle established which it dare not establish for itself, a case is made before the Supreme Court, and the principle once settled, the act of Congress follows of course. Soon, very soon, therefore, the U. S. Government, discarding the mask; will openly lend itself to a combination of fanatics for the destruction of every thing valuable in the Southern country.—One movement of the Congress unresisted by you, and all is lost.—Temporize no longer, make known your resolution that this subject shall not be touched by them but at their peril."

Our gentle readers will understand that by the term "*fanatics*," in the above paragraph is meant the *missionaries* and the *friends* of *missions*; and when they recollect that Mr. Wirt, the Attorney General, above alluded to, sustains the character of a *good and pious man;* they will understand that there may be sufficient cause for the Governor's alarm: and that if Mr. W. is indeed in favour of the cause embraced by these "*fanatics*," and is himself one of their number, the mischief of the Georgians, (those we mean, who are in the Governor's interest,) may eventually recoil upon themselves.

But let us have another specimen.

"If this matter be an evil it is our own—if it be a sin we can implore the forgiveness of it; to remove it we ask not either their sympathy or assistance * * * * * * I entreat you therefore, most earnestly, now that it is not too late, to step forth, and having exhausted the argument to stand by your arms.

Your fellow citizen, G. M. TROUP."

How *pious*, *consistent*, and *rational!!!* What a *blessing* to have such a governor!

Connecticut Legislature.—The Connecticut Legislature have closed their Spring Session, and besides the transaction of considerable business of a local nature, have passed "An act touching the Superior and County Courts:—A resolve to amend the constitution by districting for Senators:—an act abolishing briefs:—an act respecting prisoners in certain cases:—an act respecting Military force," &c. &c.

The Connecticut Mirror says, that "certain wholesome new laws were passed; and some judicious alterations were made in the old ones: yet, occasionally, nice points were handled by clumsy fingers." The description is not peculiar to Connecticut.

The Hessian Fly.—This insect is making unusual ravages the present season, at the south.

Gov. Lincoln's Speech.—Governor Lincoln, of Massachusetts, says the N. Y. D. Adv. delivered his speech to both houses of the Legislature on Tuesday. He recommends the plan of improving the navigation of Connecticut river, and the survey of a canal route to the Hudson, that to Boston Harbour, &c. &c. The subject of rail roads he speaks of as well worthy of attention and examination; and recommends that some measures be taken to define the general powers and duties of Manufacturing Companies, in consequence of the great amount of manufacturing in the state.

It appears from the speech, that the plan of connecting Boston Harbour with Connecticut River by means of a canal, was formed and proposed to the government as long ago as 1792, when the late Gen. Henry Knox obtained an act of incorporation for that purpose. The difficulty of raising money, however, prevented the project from being carried into effect, and the Corporation was never organized.

Massachusetts Legislature.—Five vacancies have been reported in the Senate of Massachusetts, and a joint Convention of the two houses was to be held to supply them. One of the candidates for Middlesex, Mr. Samuel Hoar, Jun. appears to have lost a number of votes because the "junior" was omitted. It will probably be settled, in that state, whether a known error is or is not to be allowed in a case of this nature.

Ships building for the Greeks.—We have heard with pleasure, says the N. Y. D. Advertiser, that two frigates are building in the shipyards of N. York, for the Greek Government: they will be fine large ships of 64 guns each, and are expected to be completed in nine months.

The boldness, skill, and enterprise which distinguish the Greek sailors, and the superiority which they have thence acquired at sea, point out too plainly for a moment's doubt, the mode of war on which they must principally depend, and the element with which they must form the closest alliance.

A few good frigates, like those building in this port, must be of inestimable value to Greece; not merely by contributing to victory in her naval contests, but by securing her defenceless coasts and her fertile islands from the horrors of Turkish invasion.

Orleans County.—This new county, organized at the last session of our legislature, contains the towns of Barre, Clarendon, Gaines, Murray, Oak Orchard, Ridgeway, Shelby and Yates, taken from Genesee.

A singular remuneration.—Lt. GATES, of Albany, after a year's imprisonment as a public defaulter, is found to be a public creditor!!—It now beeomes the duty of Government to indemnify him.

The late Young Rogers.—Young Rogers, says the Newark Sentinel, who was lately executed at Pernambuco, a martyr in the cause of liberty, is supposed to be the son of Doct. John R. B. Rogers, formerly a resident of this town, and now of the city of New York. The crime of which he and his comrades were guilty, and for which they suffered death, was an attempt to plant the standard of liberty on the soil of an arbitrary power. The attempt, however magnanimous and praise worthy, proved abortive; and their blood thirsty murderers could be satisfied with nothing short of their heart's blood. In the most trying hour, Rogers did not dishonour the American name. He made no renunciation of his attachment to the cause of Liberty—he disdained to seek the clemency of the cold hearted monster who held his life in his hand:—"I die," said he, "in a glorious cause"—and exhorting the Pernambucans to throw off the tyrannic yoke and become freemen, he manfully met his fate. A day of Retribution will come.

A New Thing under the Sun.—The town of Gilsum in New Hampshire, voted at their annual meeting, a sum of money to build a town tomb, sufficiently large, to contain the usual number of persons who die within a year. After remaining twelve months, the bodies are to be removed to the grave. The professed object is to preserve their friends and neighbours from the depredations of Medical Students.—*N. H. Sentinel.*

Mr. Bradford, who established the Lexington, Ky. Gazette, 40 years ago, lately resumed the editing of it. He is now between 80 and 90.

NEW PUBLICATIONS.

A Dissertation on the Nature, Obligations, and Form of a Civil Oath: in which a careful inquiry is made into the proper manner of taking a judicial oath; whether by lifting the right hand, or by touching and kissing the holy evangelists. By William Craig Brownlee, D. D. Minister of the gospel at Basking Ridge. pp. 44. New York, printed by Wilder & Campbell.

"*Unitarianism Unmasked.*—Its anti-christian features displayed; its infidel tendency exhibited; and its founations shown to be untenable; in a Reply to Mr. Barton W. Stone's Letters to the Rev. Dr. Blythe.—By Thomas Cleland, D. D.—Lexington, Ky. Printed by Thomas T. Skillman, 1825. pp. 181.

Just published in Princeton, N. J. "a brief outline of the evidences of the Christian Religion. By Archibald Alexander, D. D. Professor of Didactic and Polemic Theology, in the Theological Seminary at Princeton, N. J. 18-mo, 300 pp. Princeton Press, D. A. Borrenstein.

FOREIGN.

BURMESE WAR.—The head quarters of the British at the latest date, were at Rangoon, but divisions were advancing in different directions, and the main body were expected soon to move towards Ava, the capital of the empire, The Burman prisoners stated, that the loss of the Burman army from the 1st to 15th October, amounted to 15,000 men, with the whole of their artillery, &c. Notwithstandiug these defeats, the Burmese were stated to be making the greatest exertions to rally their scattered troops, and to collect an immense force to renew the attack upon the English at Rangoon. The English force at that place was stated at 12 to 15,000 Europeans, and 3000 natives. The loss of the British is represented to be very small in the different actions, but the death of several valuable officers is lamented in the papers. In this number we regret to state is Sir A. Campbell, the Commander in Chief.

An East India paper states that information had been received from China, of an embassy from the Burman king having reached Pekin, the object of which was to announce the war with the English. The emperor, in his reply to the ambassador, is represented as saying that "he could not believe it passible, that the English would be so rash as to engage in hostilities against a tributary of the Celestial Empire."

Two vessels lately left Bombay, to continue the survey of the Persian Gulf: until 1821, it was comparatively unknown.

The cultivation of cotton has been introduced at the Sandwich Islands—in one island 12,000 acres have been enclosed for the purpose.

A good Project.—A project has been started in London by the advocates of the abolition of slavery, Mr. Wilberforce, Lord Calthorpe, Mr. Brougham, Dr. Lushington, &c. for a joint stock company, with a capital of four millions, in 8,000 shares of £50 each, to be called "The Tropical Free Labour Company," and the money to be applied to the production of indigo, cotton, sugar, &c. by free labour in India, Africa, and elsewhere, and to introduce these into England and other parts of Europe instead of similar articles produced by slaves.—The Duke of Gloucester is the President.

Imprisonment for debt.—The Baron Hyde de Neuville, who is now a member of the French Chamber of Deputies, exerts himself in that body to procure the abolition of Imprisonment for debt. In one of his recent speeches on the subject, he mentioned that an American of the United States, Col. Swan, had been confined 16 years in the jail of St. Pelagie, and was, he believed, still there.

Recognition of Colombia.—The Dutch government has recognized the independence of Colombia. Their example it is expected, will soon be followed by France. The Chambers of Commerce throughout the kingdom, are petitioning the government to recognize the independence of the South American States, and to form Commercial treaties with them.

Letters from Lisbon mention that Sir C. Stuart meets great difficulty in persuading the king to acknowledge the independence of Brazil.

The government of the Netherlands has lately cast, at the iron works of Siraing, the head of the immense lion that is to ornament the grand national monument on the plains of Waterloo. The weight of the head alone is nearly two and a half tons; the weight of the entire lion will be nearly 30 tons.

The government of Spain is said to be establishing primary schools for both sexes throughout the kingdom.

The Emperor of Austria had entered the confines of Lombardy and Venice. The King and Queen of Naples were at Rome.

It is said that the congress of Sovereigns about to meet will be employed on the affairs of Greece, South America, and even Portugal.

Cambridge University (Eng.) has now on its boards 4700 students—Oxford 4660.

Young Murat has been set at liberty, at the intervention of the Minister of the U. S. who has engaged that he shall go directly to Philadelphia.

The Viceroy of Egypt is making great preparations against the Greeks. He had arrived at Sunda, with a considerable force.

From the Boston Palladium.

FROM BUENOS AYRES.

The Argus of the 23d March says—Gen. Don Carlos Alvear has arrived in this capital from his mission to the United States.

The Congress general of the United Provinces of Buenos Ayres proceeds in the exercise of its functions with great deliberation, solemnity and unanimity. It gladdens one's heart to find among the number of illustrious deputies that compose that body the venerated name of the Patriot Funes, the enlightened and genuine friend of mankind.

On Holy Saturday, (the last day of Lent,) there was publicly burnt in Buenos Ayres, a Judas of a huge size, with this label, "Emblem of Anarchy," to commemorate the late defunct opposition.

Great preparations are making in the province of Entre Rios, to secure it from any sudden incursion from the Brazilian forces at Montevideo and vicinity.

The constitution of the province of St. Salvador, one of the States of the confederation of Central America, has already been published. The Catholic, Apostolic, and Roman Religion is the dominant religion, and the exercise of all other religion is prohibited.

Mexico.—Our Mexican papers mention, that the committee on Agriculture have recommended to the Congress, the plan of offering premiums for the introduction of various kinds of useful animals, not existing in the country, among which are camels, dromedaries, &c. and to allow them to be imported free for a term of ten years.

The Congress are principally employed with internal affairs.

It appears that the caciques and other officers and princes of the Indian tribes in Mexico, have heretofore received regular pensions from the government. These have, however, been lately entirely abolished.—*N. Y. D. Adv.*

Suppression of Piracy.—The Spanish authorities in the West Indies, are at last proceeding with considerable energy in the suppression of piracy, and it appears, by information communicated to the editor of the Norfolk Beacon, that in the Island of Porto Rico, eleven desperadoes have recently paid the forfeiture of their crimes. This number, added to those executed a few weeks before, makes the whole amount to thirty six, nearly all of whom were directly or indirectly engaged in pirating on American commerce.

A CARD.

MR. HASTINGS—Thro' the medium of your paper, allow me the grateful privilege of publicly acknowledging the receipt of Thirty Dollars from the "Salina Female Benevolent Society," to constitute me a life member of the "United Domestic Missionary Society of New York;" and in order to promote this invaluable institution, let me suggest, that it is unspeakably desirable, the ladies of other congregations should go and do likewise by their respective pastors. HUTCHINS TAYLOR,

Pastor of the First Presbyterian Church in Salina.

Married,

At New Hartford, on the morning of the 8th, by Rev. Mr. Brace, of Utica, Mr. CHARLES PARDEE, merchant of Skeneatales, to Miss ELIZA KILBURN, of the former place.

DEATHS.

In New York, Mrs. Ann R. Dennison, wife of Mr. David Dennison, and daughter of the late Rev. Samuel Mills, of Saybrook, Conn.

In Ashburnham, (Mass.) May 25, Lieut. Ebenezer Munroe, 73: a patriot of the revolution. He was in the battle of Lexington. The first fire from the British troops wounded him in his arm: upon which he immediately discharged his own piece, which was the first gun fired by an American on that memorable day. He was afterwards in several campaigns during the ensuing war.

In Broome Lower Canada, on the 26th April, Samuel Everton Esq. aged 52 years. To the instant of his death, he was in perfect health, and standing before his door, engaged in an act of charity and humility, when he fell to the ground a lifeless corpse.

NEW-YORK PRICES CURRENT.

(*Corrected Weekly.*)

ASHES—*Pot*, (ton)	$110	*a* 111 25
Pearl, do.	115	*a* 116 25
FLOUR—Western Superfine,	5 50	
The market is rather unsettled.		
GRAIN—*Wheat*, (bush.) western,	1 12	*a* 1 14
Rye, do		50 cts
Oats, do.		27 *a* 23
FEATHERS—Live American per lb.	35	
HOPS—First Lot, 1824	lb. 18	
LUMBER—*Yard Prices.*		
Shingles, (per M) best	$ 3 50	*a* 3 75
do. do com'n	1 50	
Pipe Staves do	54	
Hhd. do do w. o.	43	
Bbl. do do w. o.	24	
Hhd. do do r. o.	24	
Heading, do w. o.	40	
Hoops, do	18	
PROVISIONS—No alteration has been felt, either in Beef or Pork; the former, however, is in the greatest demand.		
Beef, prime, new,	$ 5 50	*a* 6 25
do mess,	8 50	*a* 9
Pork, prime, new,	10 25	*a* 10 50
do mess,	14 25	*a* 14 50
Hams,	7	*a* 10
Butter,	7	9 *a* 10
Lard,	3 1-2	*a* 9 1-2
Cheese, in cask and box,	5	*a* 8
PLASTER OF PARIS—(per ton)	$6	*a* 6 25
WOOL—*American merino* full bl'd,		
1st quality,	55	*a* 62 cts
1-2 blood do	40	
3-4 do do	44	*a* 45
Common or native in fleece		
clean,	30	*a* 35
Skin wool, hatters 1st ql.	55	*a* 62
do do 2d ql.	35	
do do 3d ql.	25	
Spinning, do	20	*a* 30

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

TAKE NOTICE.

I, DANIEL, do certify, that I have agreed with my son, CALVIN HALL, who is under the age of 21 years, that he shall have his earnings; and I do, therefore, now declare him free to act and trade for himself: and I shall neither claim any right to his earnings, nor pay any debts of his contracting after this date.

DANIEL HALL.

Camden, June 2, 1825. 1wp50

POCKET BOOK LOST.

LOST between McNiel's, in Whitesborough, and the village of Utica, a Black Leather Pocket Book, containing 7 or 8 dollars in money, and a receipt from a Mr. Smith, of the amount of 20 dollars, and also a few bills of goods. The finder will be liberally rewarded by leaving the same at Mairs & Brown's Tin Factory. Utica, June 11, 1825. 3w0

LOST,

MAY 30th, a CHAIN, about 11 feet long, weighing 18 lbs., between Z. & C. Carpenter's shop, Catharine st. and canal bridge, Genessee st. Whoever will return said chain, will oblige Z. & C. CARPENTER.

Utica, June 13, 1825. 1wp0

WANTED,

A JOURNEYMAN WINDSOR-CHAIR-MAKER.—Also an Apprentice, about 14 years of age, wanted immediately. Apply at H. HICKCOX'S

Chair-Factory, Whitesborough street.

Utica, May 31, 1825. 48tf

NO. 84, GENESEE STREET.

THE subscribers are now receiving in addition to their former stock, a fresh supply of

GROCERIES,

which they offer on the most favourable terms for cash, or approved notes payable at either of the banks in this village, among which are the following:

150	Chests Skin Tea, (various chops)
10	Old Hyson, do.
15	Young do. do.
25	Souchong do.
15	Bohea do.
10	Hhds. St. Croix Rum,
3	Jamaica do.
7	Pipes Brandy,
4	Holland Gin,
40	Qr. Casks, different kinds Wine,
30	Kegs Richmond Tobacco, Nos. 1 and 2,
25	Boxes Lump Sugar, Nos. 1, 2 and 3,
40	Bbls. Brown do.
25	Boxes Short Pipes,
12	Bags Pepper and Pimenta,
6	do. Coffee,
8	Hampers Porter Bottles, &c. &c. &c.

J. C. HASTINGS, & CO.

April 19, 1825. 42tf

Whitesboro' Academy.

THE Trustees would inform the public that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

THE PREMIUM BONNET.

The elegant grass Bonnet which was manufactured by Miss Jerusha Stebbins, and which drew the premium in Madison County in October last, is now left for sale, in the care of Merrell & Hastings, of this village.

Utica, May, 1825.

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of THOMSON & LYMAN.

Utica, May 8, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

TRUMAN HASTINGS,

ATTORNEY & SOLICITOR

HAS opened an Office at the corner of River and State-streets in the City of Troy; where he will punctually attend to the business of his profession. *Troy, May 17th*, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

BY order of the Honorable Joshua Hatheway Esquire, Surrogate of the County of Oneida, notice is hereby given, that on the 20th day of July next, at 2 o'clock in the afternoon will be sold at public auction, on the premises, near the Clinton Woollen Manufactory in Paris in said County of Oneida, all that certain piece or parcel of land situated in said town, and formerly owned by Cesar Freeman deceased, bounded as follows; beginning at the south west corner of Isaac Benedict's land on the road leading by the dwelling house of Elisha Lee, in Paris, and running thence south seventy degrees and thirty minutes, east seven chains and eighteen links, to the dyke, owned by the Clinton Woollen Manufacturing Company, thence south along said dyke, seven rods; thence westerly to the centre of the aforesaid road; thence along said road eight rods to the place of beginning; together with the buildings thereon. The terms will be made known at the time and place of sale. Dated May 30th 1825.

WALTER POLLARD Administrator of the Estate of Cesar Freeman, deceased. 48 2wp

an institution, that influence, will, with the divine blessing, be continued and increased, and many precious youth be brought to remember their Creator and devote themselves to the promotion of the glory of God and the best interests of men.

We feel, therefore, that aside from divinely appointed ordinances, the institution of Bible Classes is second in imporaance to no other means of grace. To all the benevolent institutions and efforts now existing, which are the glory of our age, we say God speed. Let their energies be increased a thousand fold. Let the Bible be translated into all languages and disseminated in all lands. Let heralds of the Gospel be educated, and sent wherever there are prisoners of hope hastening to a judgment seat. Let Sabbath Schools and Bethel Unions, Tract and Jews Societies, exert more influence than present patrons ever anticipated. But that these glorious results may be attained, let the enterprising and ardent youth who now have access to the inspired volume, become intimately acquainted with its truths, and be habitually governed by its motives; and their energies and their all, will be consecrated to God. Let Bible Classes be organized in every part of Christendom, and be watered with showers of heavenly influence, and innumerable springs of life will burst forth. These will collect and accumulate in streams, till the present [illegible] shallow rivulet of Christian benevolence, is swelled to a mighty river, overflowing and fertilizing *the earth* with the waters of salvation.

And now, if it is desirable and practicable to form associations of youth, for improvement in Scriptural knowledge in all our congregations, and if the blessing of God has almost uniformly attended such associations where they have been formed, we ask, shall any pastor—will any pious pastor neglect so important a means of extending the kingdom of Christ? By the interests of the church in succeeding generations; by the love they bear to their country, whose unequalled privileges can be perpetuated only by the diffusion, among our rapidly increasing population, of the influence of vital religion; by the value of the souls of the young in their congregations, and of the thousands and millions who will be affected by the character they form; by their own responsibility to him who has said to his ministers "feed my lambs;" we call upon all pastors, to engage and persevere in special and systematic efforts, for the religious instruction of the youth committed to their charge.

From the Utica Christian Repository.

REFORMATION MUST BEGIN IN THE CHRISTIAN CHURCH.

Messrs. Editors,—The sins of Sabbath breaking, profaneness, drunkenness, falsehood, and fraud, have become so common in our land, that even the godly man contemplates them with a degree of apathy that is truly alarming. They are viewed as evils that are incurable, and must be borne with, until the millennium shall bring men to a better mind.

Now sirs, believing, as I do, that so long as the Christian Church is left to slumber over the supposed remedilessness of the case, things will grow worse and worse, and I would attempt to shew, that a reformation may yet be effected.

Ever since Christianity has been established in the world, the piety of our churches has had a decided influence upon the morals of the surrounding population.—Christians are the salt of the earth, and while they retain their savour, they not only preserve community from that desolating wrath which fell on Sodom and its neighbouring cities, but also from those heaven-provoking crimes which call down such exterminating judgments. When the principles of our holy religion are distinctly and plainly stated from the pulpit, and fairly exhibited in the walk of its professors, it possesses a majesty, and is accompanied with a divine power, which have a transforming influence even upon the lives of ungodly men.

We must look then, for the cause of the degeneracy of our land, to the degeneracy of our church. "The gold has become dim, and the fine gold is changed." The great body of professing Christians in this country, even in our orthodox churches, instead of emulating the apostles and primitive disciples of our blessed Lord, have entered the lists with the ungodly for a worldly prize; and, instead of fighting manfully the good fight of faith, they are going after the world, and "seeking every one his gain from his quarter." They engage in all the money-making schemes of the present day, are partners with ungodly men, in their ungodly gain, and select their calling or business with as little regard to the glory of God as the wicked themselves.

Now, let us effect a reformation in our church, and we shall have effected a reformation in our land. When the wicked can take knowledge of us, that we have been with Jesus, and by contrasting their lives with ours, can perceive that we are a radically different people from themselves and they will become alarmed for their own safety, and will look with horror upon the crimes which they now commit without fear.

Do you ask how this reformation can be effected in the church? I answer,—Let those who sigh and cry for the abominations which prevail, rise up in the strength of the Lord, lay aside their worldly maxims, give up their worldly prudence, put off that soft raiment which belongs to kings' houses, and cover themselves with the panoply of the Christian soldier, and go forward to the work.

Let the ministers of the gospel, instead of coming to their people with enticing words of man's wisdom, speak in the words which the Holy Ghost teacheth, comparing spiritual things with spiritual. Let them exchange the flounces and furbelows with which they set off their popular discourses, for those discriminating doctrines, self denying precepts, and soul-rending threat enings, with which the gospel abounds.

Let the disipline of Christ's house be revived, and Christians taught that no man may have a standing in the church who is not willing to govern his life by the word of God, Professors must not only be called to an account for those unfashionable offences which are still considered cognizable by our ecclesiastical courts, but for covetousness, for Sabbath breaking, for idleness, and for fraudulent speculation. In short, those professors of religion who are not willing to spend their lives in doing good, and promoting the declarative glory of God, after suitable admonition, should be cut off.

In this way, sirs, a reformation may be effected; and if I am not greatly mistaken, this is the only way in which the work will ever be done. Men of timid minds may be afraid to encounter that host of world-loving, and worldly-conforming men who have obtained a standing in the church: they may be afraid that the world will take sides with lax professors, and rise up against us. But let such remember that the danger and difficulty of a reformation is daily increasing; our enemies, while they are let alone, are growing stronger and stronger; and the obstacles which are now in the way, will in a few years, have greatly multiplied upon our hands. Let us cast away our unbelieving fears, and go forward, and we may be the happy instruments of "turning many souls from the error of their ways, and hiding a multitude of sins."

JUBA.

Religious Intelligence.

CEYLON MISSION.

Extract of a letter from the Rev. L. Spaulding, Missionary at Ceylon, to a gentleman in Boston, dated Nov. 28 1824 [Comm. for the Rec. & Tel.]

"You have probably heard of our plan for a College, in which the youth in our Boarding Schools may still continue their studies. Supposing you may have seen the plan, I need not dwell on many things contained in that. I would say, we are driven to the adoption of such a plan; and as our boarding system is the hope of our mission, so I may say the College is the only hope of our boarding school; for every one will see in a moment, that young men with half an education, who cannot work, are ashamed to beg, and have not science enough to command respect, would be but poorly qualified to go forth as evangelists, or even as physicians or schoolmasters. These young men must be *raised by superior science;* and if we hope to see them able to stand against the force of depravity and heathenism combined, without the props and aids of missionaries and pecuniary aids *from abroad*, they must not only have learning, but they must be trained up in a long course of Christian discipline; and I ought to add that the youth who are first educated, and who are to go out as pioneers, should be better educated and more thoroughly trained, than those who may be sent out after them. We have now in our central school at Batticotta, about *forty boys*, who have laid a pretty good foundation for a thorough knowledge of the English Language, Grammar, Geography and Arithmetic. The school is now in a very flourishing state, and our prospects here, were never so bright before. But what shall we do without funds? Or rather, how can we best get funds, is the great question with us. Here is a definite object. We must have buildings, books, and philosophical and chemical apparatus, and the work *must not be hindered*, because it is a great work. Here is an object for the scholar, philanthropists, and christian. Who will come up to our help, and offer "with a perfect heart willingly unto the Lord," that like David we may rejoice with great joy, in receiving the materials colected for a temple, to be finished after we have been gathered to our fathers?—We have in our other Boarding Schools above a hundred boys, who are preparing to be Freshmen and Sophomores, as soon as the liberality of our friends shall furnish us with buildings. Indeed I see no reason, why we may not expect to see, even in our own day, most of the benefits contemplated in the plan."

OSAGE MISSION.

Extract of a letter from Rev. W. F. Vaill, to the Editors of the Recorder & Telegraph, dated Union, Osage Nation, March 14 1825.

Perhaps you may be interested to hear something concerning our mission. It is well known to the Christian public, that the Osage nation are behind many of their red brethren, in desiring to receive the gospel. We have laboured four years in much weakness and many trials. But a merciful God has given us a persevering mind. You have read of the wars, and violent deeds of the people to whom we are sent; and to many abroad this is the most that is known of them. But those who have more intimate acquaintance with them, see many pleasing things. They are hospitable to strangers, friendly to the United States, have a natural friendship and amiableness, which renders them superior to many Indians, and even to many white people, who die far more improved. But their habits are diverse to improvement. Their life is chiefly migratory; and several months annually, they are wandering far away to the west in quest of food, and also *enemies*, with whom to go to war. Considering these things, they have treated us as well as could have been anticipated. No acts of hostility have been committed against us, although their principal chief is at heart opposed to the reformation of his people. And what has been done, has been without his patronage. We have occasion for thankfulness, that he has not set himself in array against us. He treats us with manifest frendship. Is a sensible, artful man. But his intrigues sometimes betray him, and he finds himself losing the respect of the whites, which serves to keep him in check. I have spoken more freely of him lately than formerly, because his feelings are better known.

Some things, however, are quite encouraging. Our school, though hitherto small, is gradually filling up. Two young men have been sent to Cornwall to complete their education. A settlement of Indians has been begun at Hopefields four miles from Union, which is in a promising state. Twelve or thirteen families, have left their people, and voluntarily come forward, and begged to labour with their own hands. Brother Chapman and Brother Requa the elder, were set apart the last year, to guide them. By the unwearied assiduity of Mr. Chapman, the settlement was advanced. He had begun to administer the word to them in a regular manner, and was greatly useful, when he was called away by death, and Brother Requa is left alone, to guide their improvements. The pleasing task of preaching to this little congregation of Indians, now divolves upon myself. They assemble Sabbath morning, and a discourse is given them, suted to their capacities, when I retire, and preach to the family at Union.—They are peaceable and orderly. The Sabbath begins to be respected among them, and they are forming habits conducive to their enjoying the means of grace, and the hope of eternal life through our Lord Jesus Christ, who is the true God, and blessed forever.

MONTHLY CONCERT IN BOSTON.

The Monthly Concert, says the Recorder and Telegraph, was observed in Park-Street Church on Monday evening last by a large audience. The Secretary of the Board of Missions, who has lately returned from the South, took a view of the progress of religion in that part of our country, and read parts of letters from the Ceylon and Sandwich Islands.

It is interesting to notice that religion in general is advancing in every part of the Union. Though we have much to deplore, and much to amend, both in this and other cities, yet it is unquestionably true, that in the Southern, Middle and Northern States, the great cause of evangelical religion is on the increase.

Mr. E. then read extracts of letters from Messrs. Woodward and Winslow, missionaries in Ceylon. These were principally taken up in giving short memoirs, or characters of boys whom they support in their boarding schools, and who are supported by the benevolent of this country, from whom they have received names.

Wm. Coombs, supported by the Juvenile Female Society in Newburyport. Great expectations were raised concerning this boy, by Mr. Poor in a former communication. There is at present no reason to think these sanguine expectations are to be disappointed. He gives great evidence of piety, and on the whole, is the head boy of the school.

Jeremiah Day, supported by the Students in Yale College, is a noble, manly boy;—has been hopefully pious for 8 months, and promises to be very useful among his countrymen.

Cyrus Mann, supported by the Monthly Concert in Westminster. A year before the date of the letter, he came to Mr. Woodward, a large over-grown lad, with an appearance exceedingly unpromising. He was taken in only at the earnest recommendation and intercession of another boy named Cyrus Kingsbury. But he soon began to make rapid improvement—soon read in Tamul, and so far as the human eye can judge gave good evidence of piety in six months after his entering the school. He was then proud and haughty—is now humble and docile; once ignorant, now intelligent and diligent in his studies.

Azel Backus, supported by ladies in Bethlehem, Con. He appeared very unpromising at first, and was near being dismissed from the school. He is slow to learn, but is diligent and docile, and what is better, has become hopefully pious. He has already done much good among the boys. No one in the school can speak on religion, and pray with so much solemnity and effect. The heathen say this boy must be sincere, because he weeps when he talks and prays; and he is an unanswerable argument in favour of the Christian religion.

Timothy Dwight, an assistant in the Central school was awakened some time since, but his convictions subsided. Of late, however, his impressions have been revived, and he has now come out decidedly on the side of religion. His renewed impressions have had a very happy effect on his companions.

Alluding to Mr. Winslow's letter dated, Jan. 10th, 1825, the substance of which we have formerly published, the Recorder and Telegraph says, we have the pleasing intelligence, that the revival at all the stations in Ceylon, had recommenced. This was preceded by great fervency of prayer among the hopefully pious. Those who had previously been serious, but whose convictions had been stifled, were reawakened, and many who were careless in sin were convicted. Eight or ten native schoolmasters give evidence of seriousness, and more than 30 have professed some concern for their souls. After a trial of eight months, the missionaries were about to admit the first fruits of the revival to their little church. They were soon to have a great meeting for this purpose. A temporary building, which would contain 3000 or more persons, has been provided, & the new converts were to be admitted to the solemn ordinances of Baptism and the Lord's supper, in the view of thousands of heathens. It was expected that 44 would then for the first time sit down at the communion, making the whole number of native church members about 70. [It is presumed that others are hereafter to admitted, but for the purpose of further instruction, are now delayed.] The Monthly Concert is well attended, and the mission enjoys the peculiar smiles of God.

Letters were also read from Messrs. Bingham and Ely at the Sandwich Islands, dated about the middle of November last, six weeks after the departure of Mr. Ellis. The missionaries are preaching and carrying forward their schools with great efficiency. They hope to have the Gospel of Matthew translated, and ready for the press as soon as paper can be procured. Mr. B. states that some missionaries are greatly needed:—that there are doors opened there for thirty preachers of the gospel, who could be actively and most usefully employed; that a preacher may acquire the language in a year after his arrival so as to begin to preach; and begs the Board to send them more labourers.

Mr. Ely is stationed at Owhyhee, at the very spot where Captain Cook was killed. He sees the rock on which that great navigator fell; the ruins of the temple in which Obookiah once worshipped an idol, the bones of human beings which lie on the sea shore. Yet his prospects are very animating. Of their own accord the chiefs have built him a house of worship, (which was dedicated on the 28th of April, 1824,) and a dwelling house. They have made laws forbidding any disturbance or sleeping in the house of God; the Monthly Concert is well observed; the house is crowded on the sabbath and the assembly very solemn,—Mrs. E. has a sabbath school of 40 children; and on other days they are teaching more than a hundred the rudiments of education. Mr. E. had been on mission ground but a little more than a year, and this is the newest station; yet he weekly preaches the word of God to the attentive people who are so eager for instruction, hat they cheerfully attend on his ministrations. His house of worship is built on the ruins of a heathen temple!

The Memoir of *Catherine Brown*, lately published in Boston by Mr. Anderson, is already republished in London.

From Israel's Advocate.

A JEWISH SETTLEMENT.

Our friends and auxiliaries will percieve that the great object is attained—an asylum for those Israelites who flee to us as to a city of refuge. After much care and deliberation the *Board of Managers* believe that they have obtained, as a superintendent of the establishment, a person who is in every sense fully qualified to carry into practical effect the wishes and plans of the society. The person chosen for this delicate and highly responsible situation, and who is now on the farm, is Col. Israel Day, of Chatham, in the state of New Jersey; a gentleman of the highest respectability and character, a thorough bred, practical, intelligent farmer; and whose reputation for piety, integrity and discernment, is testified to by the most distinguished and influential gentlemen in that state.

The Board proceeding to stock the farm and furnish it with agricultural implements as rapidly as a regard to due care and economy will allow, and flatter themselves that as far as they have gone, they need not fear competition, on that score, with any other in the state; and every arrangement is making for the domestic comfort of such converts as may arrive.

Let our friends now come forward, let them look down petty obstacles and objections, and trusting to the word of promise and of prophecy, let them persevere in a cause whose prospects are now so flattering. The great experiment is now begun.

From the Mariners' Magazine.

CAUSE OF SEAMEN.

Bethel Prayer Meetings.—The successes which have crowned these sacred efforts of divine benevolence furnish the most decisive demonstrations that they are not founded on romantic speculations. The expediency of the Bethel cause is not an unsolved problem, or an untried experiment. We are put in possession of indisputable *results;* we can report past success, and point to flattering encouragement in prospect. Experience has confirmed our hopes, enlivens our confidence, and proves that the "gospel is still the power of God to salvation." All that prejudice ever insinuated, or scepticism ever alleged against this cause, is triumphantly refuted by facts which no sophistry can invalidate. If miracles, in which the laws of nature become suspended and controlled, were sublime attestations of the truth and divinity of the gospel in the first age of the church, then *we* possess analogous proofs that the Bethel cause has the sanction and patronage of heaven! Our hearts have been gladdened by the reports of moral miracles effected by the instrumentality of these meetings. "The blind see; the deaf hear, and the dead are raised." We have heard of transformations far beyond the fictions of classic mythology—transformations that put human effort to the blush, and indisputably declare the influence and presence of the divine agency.

Next in importance to the preaching of the gospel, we rank the Bethel Prayer-meetings. In these, the beneficial effects of the ministry of reconciliation are visible and affecting. Seamen engage in prayer, and that, too, of their own accord.—And if prayer be "the offering up of the desires of the heart unto God," they do pray in the spirit of supplication. The publican in the temple was not more humble—nor Peter, when sinking in the waves, more fervent, than serious seamen, when imploring mercy.

What says fact?—In the last Annual Report of the Marine Bible Society of a certain port, it was stated that 790 ships, having 6100 men on board, would have proceeded to sea without a single copy of the scriptures, but for the timely bounty of the Society! It is gratifying to learn that many of these men have since acknowledged their indebtedness to the donations of the Society for a happy change in their moral characters.

Effects of preaching to Seamen.—In little more than one year, about *twenty* masters of vessels have become hopefully pious. They date their first religious impressions at the Mariners' Church! Who can calculate the sum of good which these men may be the instruments of effecting in reforming the manners and morals of seamen? How many more of the thousands who, during the year, have attended this church, have been happily benefitted, it is impossible, from the changing nature of their employment, to ascertain.

Marine Institutions.—There are now in the world 70 Bethel Unions; 33 Marine Bible Societies; and 15 churches and Floating Chapels, devoted to the interests of seamen; and there are more than *two millions* of seamen in the world. What an immense disproportion between the demand for religious instruction, and the means of supply!

Professor Griscom, in his "Tour in Europe," states that he found an American sailor in the Hospital at Marseilles, reading, with fixed attention, a Bible which he received from the Marine Bible Society in New-York.

Colonization Society.—We are glad to see that at the late session of the General Assembly of the Presbyterian Church, a resolution was unanimously passed, recommending to the Churches under their care, to patronize the objects of the American Colonization Society, and particularly that they *take up collections in aid of its funds on the 4th of July, or on the Sabbath immediately preceding or subsequent.*

[*Rec. & Tel.*

The following question was lately submitted to the General Assembly of the Presbyterian Church, for their decision.

"What shall a church session do in regard to a member who has been absent for a term of years, without any certificate, and his residence unknown, so that he cannot be reached or found by the usual process of citation?"

After some discussion, the question was referred to a committee, who reported in substance as follows, that the case though not expressly decided as provided for, nevertheless, embraced by general rules and principles—such as these.

1st. That every church member is amenable to some tribunal, to be dealt with for all offences according to God's holy word.

2d. That no man can cease to be a member, except by death, regular dismission, exclusion or orderly withdrawing to some other church, and must continue subject to its laws and government except in cases aforesaid.

3d. That a member is chargeable with a violation of church fellowship, and to be censured, who connects himself *irregularly* with any other church, or goes to a distant place, without giving notice to the session of the church to which he belongs, or without asking a certificate of good standing or dismissal.

4th. That such a person thus conducting, is not to be stricken from the books of the Church; but is to be considered responsible for his conduct, whenever he can be found and to be dealt with according to the word of God, and the principles of the church; and that in case his withdrawal be from disrespect to church privileges, or to escape dicipline, he is to be suspended, without unnecessary delay.

The above report in substance was adopted.

REVIVALS.

To the Editor of the Western Recorder.

SIR—Being led by business, last winter, to the village of Ovid, in Seneca county, I inquired what was the state of religion there; and in answer to my inquiries, received the following statement:—That there was no *revival* or *special* attention to religion in the congregation; that the meetings *statedly* attended were the usual meetings for public worship, one or two evening lectures, and a prayer meeting (if I remember correctly) in the course of the week, and the monthly concert; that these meetings were generally well attended: that, without any uncommon excitement, under the use of those means of grace and the faithful labours of their present worthy minister, about *fifty* persons *had been added to the church* within the last *two years*; and that there had seldom been a period within that time, in which some were not known to be anxiously inquiring, or rejoicing in hope recently obtained.

Here, then, we have indubitable proof, of the efficacy of a punctual and *persevering* attention to the *ordinary* means of grace. In one small church, in the course of *two years*, about *fifty* souls have been added to its number; and the benign influences of the Holy Spirit have been constantly witnessed among that favoured people. Truly may we exclaim, "Happy is that people whose God is the Lord!"

But while we rejoice in this instance of the faithfulness of God to his promises, how solemnly should we call upon negligent ministers and churches to arise and imitate the example of this church, which has been and still continues to be so highly favoured.—Surely, churches as well as individual christians, may be admonished, and exhorted to be up and doing; for they cannot reasonably expect to reap, unless they sow.—If God so blesses a constant and faithful attention to the ordinary means of grace, as to add *fifty* to *one* small church in the course of two years, what would be the result were all our churches equally faithful? And what excuse can be rendered for those who refuse to "go and do likewise."

No account has appeared in the papers of the *addition* to the Church in Ovid, perhaps because the name of *revival* has not been attached to it; but in my view it is the more important, inasmuch as it furnishes a severe reproof to those who are looking and waiting for the operations of the Holy Spirit, but at remote periods or with long intervals. Son, daughter, or church, "go work to-day in my vineyard," is the language of Christ to his people, individually and collectively; and his "His promise is sure," and "His reward is with him."

I hope that this communication may prove a "word in season" to some individuals and churches. The statement in the first paragraph is substantially true; and it should operate as an incentive to the lukewarm and inactive to "be followers of those" in Ovid "who through faith and patience inherit the promises." H. T.

Revival of Religion.—A correspondent writes us as follows:—"In Pittsford, N. Y. there is a work of grace going on. It is remarkable for stopping the mouths of infidels;—Universalists are convinced of the wrath to come, and many who were but a short time since far from God, are now walking towards heaven."—*Rec. & Tel.*

From the Baptist Register.

The following extract of a letter from Br. S. C. Hoyle, of Carthage, Jefferson Co. will be read with much interest:

"Dear Brother,—As you love the cause of Christ, it cannot be uninteresting to you to hear when the "ways of Zion rejoice." In the town of Fowler Lewis Co. N. Y. a work of grace is going on. Elder Wilkey has baptized 17, and many more are rejoicing in hope. In Gouverneur, St. Lawrence Co. there is the most glorious and general work I ever heard of."

WESTERN RECORDER.

UTICA, TUESDAY, JUNE 21, 1825.

The session of the General Assembly of the Presbyterian Church, and the celebration of the various Anniversaries at New York and Boston, and other places throughout the country, have given rise to a multitude of long documents, most of which, must of course be promptly noticed in the columns of the religious journalist: and this is our apology for not presenting our readers of late, with the usual variety of topics for discussion and illustration; and the accustomed quantity and diversity of intelligence.—We have however succeded, at last, in so far disposing of the materials before us, as to find more opportunity for discriminate selection; and we trust that our paper will hereafter assume a more interesting aspect.

The long article on Bible Classes, is finished this week; and we trust that the appeal will not have been made in vain. Every day adds evidence in favour of the importance of these institutions; and the time, it may be hoped, is not far distant, when their salutary influence will be felt in every portion of the Christian community.

The speeches we present to our readers today, it is presumed, will not be found inferior to those which were formerly given. They have grown *older* by lying on hand a few weeks; but as the subjects to which they relate, are daily gaining in interest with the Christian public, the circumstance of their date will not be taken into account.

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From Brainard's Poems.

Two persons, an old lady and a girl, were killed by lightning in the Presbyterian Meeting House in Montville, on Sunday, the 1st of June, 1823, while the congregation were singing. The following is not an exaggerated account of the particulars:—

The Sabbath morn came sweetly on,
The sunbeams mildly shone upon
Each rock, and tree, and flower;
And floating on the southern gale,
The clouds seem'd gloriously to sail
Along the Heavens, as if to hail
That calm and holy hour.

By winding path and alley green,
The lightsome and the young were seen
To join the gathering throng;
While with slow step and solemn look,
The elders of the village took
Their way, and as with age they shook,
Went reverently along.

They meet--the "sweet psalm-tune" they raise
—They join their grateful hearts and praise
The Maker they adore.
They met in holy joy; but they
Grieve now, who saw *His* wrath that day,
And *sadly* went they all away,
And *better* than before.

There was one cloud that overcast
The valley and the hill, nor past
Like other mists away:
It moved not round the circling sweep
Of the clear sky, but dark and deep,
Came down upon them sheer and steep,
When they had met to pray.

One single flash! it rent the spire,
And pointed downward all its fire—
What could its power *withstay?*
There was an aged head; and there
Was beauty in its youth, and fair
Floated the young locks of her hair—
It call'd them both away!

The Sabbath eve went sweetly down;
Its parting sunbeams mildly shone
Upon each rock and flower:
And gently blew the southern gale,
—But on it was a voice of wail,
And eyes were wet, and cheeks were pale,
In that sad evening hour.

MUSICAL ADAPTATION NO. VI.

Much of the efficiency of church music in ancient times, was derived from the character and spirit of those who took the lead in cultivation. When the sweet singers of Israel struck their harps to the praise of Zion's King; the whole machinery they employed, was made to bear directly and forcibly upon the theme of contemplation. The vain *exhibitions* of talent, the ostentation of display, and the jargon of illiterate compositon and execution were equally unknown. The leaders of psalmody were not less serious while singing, than while engaging in prayer: and it would seem that of the two exercises, the former was deemed the most devotional and animating. This representation is in perfect consonance with the sentiment and the practice, of modern as well as ancient Christians, in all those times when the cultivation of the art was made a matter of general and pious interest.

Times of musical declension, it is true, sooner or later, succeeded to these seasons of cultivation: but if we carefully mark the attendant circumstances, we shall see that they can form no argument against the force of the example we are contemplating.

It is acknowledged on all hands, that some slight degree of acquaintance with cultivated music is necessary to fit us for deriving any appeal from it, and that for the most part, the degree of our fondness for music, will be found to bear some proportion to the share of attention we bestow upon it. This principle holds true of all the arts; but more especially so of music, which far exceeds the rest in progressiveness. This last circumstance, however, has generally been overlooked; and as a natural and unavoidable consequence, it has uniformly happened that the work of cultivation began to languish from the first moment that a crisis took place in the progress of improvement. To attempt to stand still in musical cultivation, is unavoidably to go backward: to sit down satisfied with present attainments, is effectually to commence the work of degeneracy. If it requires practice to bring voices into tune, it equally requires practice to keep them so. If exercise is indispensable towards acquiring the habit of time-keeping; and of expressive enunciation, it is equally essential to the preservation of these habits: and the same may be said of every other thing that appertains to the art.

Here then, we are furnished with the more immediate causes of declension. In times of cultivation, recourse has generally been had to antiquated specimens, because through previous neglect of the art, no other specimens will have acquired such strong and favourable associations. The work usually goes forward with spirit and success, till something like a want of novelty begins to be felt. If the efforts are relinquished at this period, the work of degeneracy becomes rapid, and all attempts at cultivation soon become irksome through inefficiency. But if recourse is had in part to tunes of a modern date, then many among the elder portion of community, are liable to feel dissatisfied. Not doubting but that a melody once proved to be efficient will always remain so; and overlooking entirely the progressivenes of the art, they hence infer that the true interests of music are put in jeopardy, by the very measure which is indispensable towards securing them. If the number of these individuals is small, and the rest continue the process of improvement, with sufficient reference to chaste simplicity, every thing will still be well, and this interesting part in the services of the sanctuary may long continue to be conducted in an animated and efficient manner. But it more usually happens that the disaffected are considerable as to numbers and influence—that they gradually withdraw themselves from the schools of cultivation; and discourage the efforts of their brethren, in departing from what they believe to be the true standard of taste; and thus by leaving the ranks of cultivation to the young and the inexperienced, who are ever liable to misdirection, they bring upon themselves the very evils which they wish to avert; complain of the degeneracy of the times, and eventually accuse the art itself, of extreme liablility to misdirection and abuse.—By this time it usually happens that the cultivators give up their enterprise for a season; and by ending thus, give additional cause of uneasiness. Or if, on the contrary, they continue their own course, they will soon surpass in refinement the general taste and perception of the worshippers; and come in time to afford little else of interest as to moral results, than what can be desired from the bare exhibition of talent. When matters are brought to this pass, the one portion of community become prejudiced against the art, and desert it entirely; and the other prosecute it only with reference to their own taste and feelings: and either continue to sing, as it were, in a dialect unknown to the majority of worshippers; or by complying with the constantly depreciating taste of a neglectful auditory, do such violence to their own taste and feelings as eventually to become discouraged and give over their efforts as unavailing.

These are no idle speculations,—they are plain matters of fact, recorded on the pages of history. Almost every age of the Christian church presents a similar scene to the one which we have now placed before our readers; and it is as certain as any demonstration in mathematics ever can be, that this train of circumstances will continue to recur, till the Christian community shall take so much of the work into their own hands, as to give it dignity, seriousness, and stability; and so far regulate and encourage the process of cultivation, as that the work shall never be entirely discontinued; and never be carried so far beyond the limits of public taste, as to do away its efficiency. Nor is this a work of peculiar difficulty. Nothing more is needed than intelligence, and union of effort. Only let the business of refinement have special relation to the article of expressiveness, *properly so called;* and the work, like that of genuine eloquence, may always be prosecuted without being overdone. Let persons of character and influence take the lead; and it will uniformly happen that the taste of the congregation at large, will, in a measure, keep pace with that of the cultivators.

Now, when we recollect that this state of things is the only one which can give entire efficiency to church music, as the whole history of musical cultivation fully demonstrates; how evident is it, that the present is a time of long continued & deep declension; and that the friends of religion should be called upon to correspondent effort; and that they should without farther delay, adopt some general and extensive plan of co-operation. Does cultivation now emanate from the "schools of the prophets?" Are our clergy, and all our pillars, and all the ornament of the church enlisted in its favour? Do men of character, influence and respectability stand forward in the work? Does the spirit of piety pervade the ranks of cultivation? Do the singers in general feel their responsibility? Is there any thing like a general appearance of deep-toned devotion in the congregation during the performance of that exercise, which of all others used to be the most animated and devotional. By no means! The reverse of all this is true: and the whole face of our American Christendom, with little variation, presents a scene of uniform and deep declension from the true fundamental principles of church music.

MISCELLANEOUS.

SPEECHES

DELIVERED AT THE LATE ANNIVERSARIES.

The following are extracts from speeches delivered before the United Domestic Missionary Society.

After the report was read a collection was made, amounting to $174. His Excellency Governor Clinton then rose and stated, that it had been his intention to have accompanied the resolution he was now to offer with a few remarks; but after listening to the luminous and eloquent report, the solemn and momentous considerations which pressed upon his mind, had induced him to leave the task to others who had bestowed more attention upon the subject. He could not, however, suppress the expression of his high approbation of the wise policy pursued by the Society, and the great satisfaction he felt in the auspicious results of their efforts. With the greatest cordiality, therefore, he offered the resolution which had been assigned him.

Rev. Mr. Bush.—This gentleman who was recently from Indiana, gave his remarks a particular application to the inhabitants of that state.

Permit me, then, without in the least disparaging any other object of your regard, to call your attention to a few considerations evincing the peculiar encouragements which exist at the present moment for establishing the Gospel in that section of our land; that it may appear with how just ground this Society is looking to that region as a theatre for the exhibition of the choicest fruits and most signal triumphs of their benevolence.

Every thing among us is in a forming state. It is but recently, as is well known, that we were constituted one of the states of the Union. At that time, and indeed for some years afterwards, the body of the state, excepting a narrow tract along the Ohio, another along the Wabash, and a few military stations in the interior, was little else than "one boundless contiguity of shade," the haunt of savage beasts, and savage men. Subsequently to the year 1820, the public lands in the interior, forming a tract of country that for beauty of situation, and fertility of soil, is probably not surpassed on the continent, have been exposed to sale, and the tide of emigration has poured in with immense rapidity, and is still flowing. The character of our population is various, being drawn together from all quarters of the Union.

The provisions of our state constitution lay an ample foundation for the interests of learning, but they await an impulse from abroad to bring them into successful operation. As this feature of our constitution may not be known, I will here take the opportunity to state that the public lands are divided into sections, each of a mile square, and contain 640 acres. Out of every 36 of these sections, one is gratuitously given by Congress to the state for the support of schools. In addition to this, one whole tract or township of 36 sections is appropriated for the founding and supporting of a state university, which is already located and has commenced operations on a small scale the present year. It may also be mentioned that the avails of all fines for penal offences go to form a fond for the support of seminaries of learning. Such are the provisions which are made for the important interests of literature. But their benefits are not realized. The mass of the inhabitants are backward in availing themselves of the privileges guaranteed to them by their laws. Indeed there are many of them ignorant of their existence, and the chosen guardians of the people's rights, and of all public interests, being for the most part plain men, little versed in the weightier matters of legislation, have hitherto been extremely at a loss how to bring the education system to bear with practical efficiency upon its great design.

Now it requires, Mr. President, just that kind of influence which the faithful and enlightened ministers of the Gospel would be able to exert, to set these institutions on foot. They are looked to for communicating the first impulse. And such a man is surprised at the extent of influence that falls to him of course: he shrinks under the load of responsibility connected with the certainty of forming the character and shaping the destinies of coming generations. Still it cannot but be obvious that this very consideration gives an unspeakable importance to the field.

Another circumstance may be mentioned as peculiarly favourable to the success of the preached word in that region, and which holds throughout the western country. It is this: The early occupants of that portion of our country have emigrated from quarters where the institutions of religion were enjoyed, and though they may have valued them but little while they had them, yet now, after years of destitution, having learned their worth from the consequences of privation, they receive them anew with a keener relish. The annunciation of a sermon from a travelling missionary after many a silent Sabbath, calls up the associations of childhood and early life: they think of the tolling bell—the gathering assembly—the solemnities of the house of God, from all which they have been long estranged—and their hearts are open and predisposed to receive the word gladly. They are swift to hear, and they listen to the messages of peace with that candour and simplicity that secures the greatest degree of the influence of the truth.

The subject moreover is not immediately dispelled from their minds. As they have but little of the Gospel, they are disposed to make the most of it. Accordingly it is a frequent topic of conversation among themselves. Being remote from the scenes of great events, from the marts of commerce, and all the sources of public commotion, their thoughts more naturally turn upon the concerns to which their attention has been recently directed. And every minister of Christ knows on what a vantage ground he stands when he is called to break the bread of life to a hungry people.

The last consideration that I shall now suggest, as affording a powerful motive for the introduction of the Gospel and its permanent planting in that region, is drawn from the fact that nothing will have a more direct influence in deciding the future character of the population. For it is an indubitable fact, that there are great numbers of pious and worthy men in the adjoining states who would be attracted by the immense natural advantages of our state to emigrate thither, were it not that they are deterred in view of the lack of religions privileges. They are unwilling to encounter the risk of bringing up their families where the Sabbath is not enjoyed, and all the institutions of religion are wanting. But let the Gospel, with all its train of blessings, be introduced and established, and a host of sober, worthy, virtuous citizens will be clustering around the true vine, who shall be the pride of our country, while they live and stamp their own character upon their descendants.

REV. LEANDER VAN ESS.

We copy from the London Evangelical Magazine for April, the following brief sketch of the history and labours of this indefatigable agent of the British and Foreign Bible Society.

Leander Van Ess, to whom the attention of the Christian public has lately been so much directed, is a native of Germany, of Roman Catholic parents, about fifty years of age, and a man greatly distinguished by his natural genius, the extent of his acquired knowledge, the solidity of his erudition, his genuine piety, and his enlarged benevolence. In early youth he manifested an ardent desire for learning, and was sent by his parents to a Benedictine monastery, in which he spent several years, indeed till it was suppressed during the late political changes and revolutions on the Continent. Though naturally of a very lively temper he practised at one time all the austerities of the monastic order; and even went so far as to wear a girdle round his loins studded inwardly with sharp points, for the purpose of mortifying his body. Being exceedingly fond of reading his attention was happily directed to a frequent and attentive perusal of the Holy Scriptures, in the original languages; and the more intimate his acquaintance with them became, the more deeply was his mind impressed with the declaration of our blessed Redeemer; "God is a Spirit and they that worship him, must worship him in spirit and in truth." No outward ceremonies afforded him inward peace of mind; he felt in his inmost soul the entire insufficiency of all his own doings, performances and mortifications; he perceived that his very best actions and his holiest devotions were still intermingled with self and sin, and began to hunger and thirst after a righteousness far exceeding that of the Scribes and Pharisees; "even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all that believe." Christ became his refuge, his consolation, his hope his delight, his highest treasure,—his all in all. From that time he felt an ardent desire to promote a more general circulation of the sacred writings among his Catholic brethren.

For this purpose he finally determined to undertake himself a new version of the New Testament in the German language, in the execution of which he experienced many difficulties, but happily overcame them all. Assisted by a learned relative, he published the first edition of his New Testament about fifteen years ago; which was so ably executed and so favourably received that it soon obtained the sanction of several Episcopal authorities. After his version had undergone various corrections and revisions, to render it still more conformable to the Greek original, it was recommended to the attention of the British and Foreign Bible Society, by several of the most distinguished Protestants as well as Catholic divines of Germany, and they felt happy to assist this noble champion of scriptural truth in its circulation. It is a delightful consideration, that by the combined exertions of British and Continental Christians, he has been enabled in the short time of fifteen years, to circulate upwards of 523,000 copies of the New Testament, besides more than 10,000 Bibles in different languages. Though he has experienced much opposition on the part of bigoted adherents of the court of Rome yet there are hundreds of his Catholic brethren in Germany who have most effectually aided him in carrying on this blessed work. The good already accomplished by the dissemination of the seed of divine truth is incalculable. Infidels have been reclaimed, profane and profligate persons have been reformed, mere formalists have been convinced of their hypocrisy, and led to embrace by a living faith, a crucified Redeemer; sincere believers have been edified and built up in their most holy faith,—mourners have been comforted,—the weary and heavy laden refreshed,—the feeble strengthened,—the wavering confirmed,—and all have been encouraged to evince the genuine nature of their Christian faith by a holy and consistent life. Some striking facts of the blessings thus produced are related in a late publication of Leander Van Ess, which contains particulars of a most interesting and affecting nature. He is now engaged in the translation of the Old Testament, the first part of which has already left the press. His private character is exemplary, He is modest yet full of holy courage; cheerful, yet dignified in his deportment; active, yet fond of retirement; laborious and indefatigable; eloquent in the pulpit, nervous and fluent in his style; a complete master of his own language, he writes and speaks the Latin, is an excellent Greek and Hebrew scholar, and, in fine, is possessed of very general information.—His talents, his learning, his Christian philanthropy have rendered him justly celebrated on the Continent. During the late war an epidemic disease broke out among the soldiers. About 600 were crowded together in the Castle of Marburg. The contagion spread; many became infected; scarcely any one would venture near the sick and dying, when Leander Van Ess, at at the risk of his own life, went amongst them, administered medicines, food, and Christian instruction, and became the happy instrument of rescuing many from temporal and eternal destruction.

THE OLD MAN

Who said his prayers for 70 years, and yet all that time never prayed at all.

This poor old man was taught by his mother, when a child, to repeat a prayer every night; this he did, from three years of age till he was 73 years old, and not a little proud was he to say that he had not missed saying his prayers every night for 70 years!! When he was 73 years old, it pleased God to afflict him severely, he was led by the Holy Spirit to see that he was a poor sinner, who had been living in the form of godliness, but had never felt its power. He found that like the Pharisee of old, he had often said, "God I thank thee that I am not as other men;" but now he felt himself as the worst of sinners, and was led to cry out, "God be merciful to me a sinner," with a humble and broken heart. It pleased God that he should in a measure recover, to spend the few last years of his life in humble dependence on the grace of Christ and when he referred to himself, he would often add, "I am the old man who said his prayers for 70 years, and yet all that time never prayed at all."

Useful Example.—At a late meeting of the Philadelphia Agricultural Society, the following resolution was unanimously adopted.

Resolved, That a gold medal of the value of fifty dollars, be offered as a premium, to the person who shall conduct the business of a farm in Pennsylvania, on the largest scale, for two years, without using or suffering *ardent spirits* to be used on his property, unless the same be prescribed by a physician.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

45 Hhds. Molasses,

JUST receiving and for sale by
J. C. HASTINGS & CO.
84, Genesee-st.

April 19, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,

Four sermons on the
DOCTRINE OF THE ATONEMENT,
By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics,	$4 00
For English Studies.	3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

NOTICE
TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY.
65 Genesee street, Utica.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers*